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An Account of Howrah,
past and present
by
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1872

Title Page missing

History

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ACCOUNT OF HOWRAH.

I. GEOGRAPHY.

Geography.

Howrah is a town on the right-bank of the Hooghly opposite Calcutta, and may be considered a Suburb of that place although it is attached to the Burdwan Commissionership. Bishop Heber in his journal described it as a considerable place chiefly inhabited by ship builders, but containing some pretty villas. It is situated in lat. 22° 36' long: 88° 23'. Not having a Towjih or rent roll attached to it Howrah is not strictly speaking a district, and hence has no boundaries of its own It is incorporated at present in Hooghly, and is separated from other districts by the boundaries of the Hooghly district. Owing to want of sufficient leisure to prosecute my enquiries in the interior, I have been necessarily obliged to confine myself to the Municipal limits of the town—Here and there will be found incorporated such little information about one or two places as I have been enabled to gather from enquiries in the town.

The Municipal boundaries are; on the North Bally Khall, on the South Koela Ghat, on the East the river Hooghly, and on the West Andool. —The town is in Pergunnah Boroe which comes again within Pergunnah Mahomed Ameerpore.

Reason why Howrah was not fixed upon as the site for Calcutta.

It would perhaps be interesting in this place to learn the reasons which deterred that great man Job Charnock from placing Calcutta on the right bank of the Hooghly, notwithstanding that in point of health it commanded a superiority, as it also now does over the left bank. The reasons as far as I have been able to gather

are, 1st that the water of the river was deeper on the left bank; 2nd that the weavers who supplied the East India Company with cloths chiefly lived on the other side; and 3rd that on the East of the river Hooghly there was less apprehension of the Maharattas whom we shall presently see encamped in the immediate neighbourhood of Howrah. The account given in Gladwin's Bengal as to why the left bank was fixed upon as Calcutta is a very pithy one, and I think I may be pardoned the digression if I were to quote the few lines from it which give the description. "The English factory at Hugli having sunk with a noise into the river in the middle of the day while the English were at dinner, a few lives were lost, and the rest escaped with difficulty, but their merchandise and property of every description entirely perished; hence Governor Charnock looked out for another place, he chose one near it, erected a factory and fortified it; but the native merchants complained that their women were overlooked from the English houses, some of which were two stories high. The natives repaired to Moorshedabad to complain, and orders came to prohibit finishing the factory; the workmen hearing this refused to work; on this Charnock setting fire to all the houses on this side the river [*i. e.*, the Howrah side] embarked in a ship, the Foujdar sent orders to the Thannahdar at Mukwa Thannah to seize the ship; he ran an iron chain across the river provided some time before, to impede the incursions of the pirates of Arakan and the Mugs who used to infest the river, but the chain was broken by the English. The ships having provided Allumgir's camp with corn in a time of scarcity, the Mogul became favorable to Charnock, and permitted him to erect the Calcutta factory."—The superiority thus given to Calcutta still continues, and seems to have been jealously guarded. So late as twenty years ago, a writer in one of the old numbers of the "Calcutta Review" most pathetically laments the importance to which Howrah may rise in time to come by its being fixed upon as one of the termini of the East India Railway line.

Physical Geography.

The soil in the district generally is fertile though clayey, but in the Southern parts large quantities of saline matter have been discovered, thereby giving to Howrah the designation of a saliferous district.

once used it for an airing, and had bequeathed it to his followers to be taken care of. The person who had charge of it came and settled in Sulkea about eighty years ago, and brought the car with him. There it remained exposed to the rain and the sun till it gradually became rotten, and then disappeared.

There are few rains of small temples scattered throughout the town, but connected with which there are no especial legends sufficiently interesting to be noticed in detail.

The site of the *quondam* Fort Mornington is said to have been at the junction of the waters of the Hooghly and Roop Narain.

Origin of names of places.

It has been a very difficult task to find out the origin of the names of places in the town.

Howrah is supposed to have originated from the word "Habor" (হাবড়, meaning ruts. The town is said to have been originally full of these ruts. The word is used by Coryahs to denote holes, and it is also used by the Manjees of Eastern Bengal to express the same idea. I have been favored with a very amusing derivation of the origin of the name of Howrah It has no importance in a historical point of view. It appears that a poor old woman was carrying on her head a basket full of cakes called boras (বড়া.) A European Jack who had come ashore wishing to learn the name of the place, enquired of her by what name the town went. Being addressed in a foreign tongue of which she had no knowledge, she made no reply. Jack then by way of emphasis touched her, and repeated his question. The woman thereupon threw down her basket, and exclaimed Ha! Bora! (হা বড়া). Hence Jack arrived at the very wise conclusion that the place must be called "Habra," which in process of time was metamorphosed into Howrah.

Moorgeehatta is so called in consequence of a market in the locality, where the chief commodity exposed for sale were fowls.

Suttopeertollah in Sulkea derives its origin from the existence of the dargah of Suttopeer, the true prophet.

The Dussanee and Choanee Bagans have their names from the fact of the land coming respectively into the possession of the ten annas and six annas Zemindars.

Golabaree is so called from the existence, by the river side, originally of numbers of rice golahs. Others again say, that the name was acquired from its being the site of a kind of arsenal where munitions of war (গোলা) used to be kept. I am however inclined to doubt this statement, as Howrah was never a military station.

Ghasberah has received its name from the place being covered with huge sheaves of grass, which were only removed about sixty years ago.

Peelkhana is so named from the fact of Nawab Serajoodowlah's elephants being kept and tended there. * Peel meaning elephant and khana, residence.

Dhormotollah received its name from Dhurma Thakoor. Churukdangah from the fact of the hook-swinging festival being celebrated there.

The name of Chandmaree is derived from the site having been the practising ground of the Artillery regiments located in Calcutta, during the early days of British Administration. Before this time the place was a huge paddy field, and was so marked in UpJohn's map. To this succeeded a Mock hill, whence boys in imitation of the soldiers used to shoot arrows at the moon, the moon being the point aimed at, instead of the target. Hence Chandmaree *i. e.*, chand (চাঁদ) the moon, and maree (মারা) to beat.

A piece of romance gives us the origin of the name of Orcotty Bazaar. During the war with the Rohillas in 1774 A. D., a Colonel Urquhart alighted on a mud fort in one of the districts where the war was raging, and although it was deserted he found a young Cashmerian girl, who had been left behind by her kindred during their flight on the approach of the British troops. The girl attracted the Colonel's fancy, and as in those days it was considered rather fashionable to have a mistress, he appropriated the girl who had no alternative left. He brought her down to Howrah and lived with her The father, a well-to-do man, a few months after, traced his daughter, and offered a heavy dowry to Colonel Urquhart on condition that he married her. The gallant Colonel, who had by this time began really to love the girl, at once consented, and the marriage was cele-

* *Peel* is a corruption of *pheel*.

brated. Besides large quantities of jewels, plate, and cash, a piece of land bought on the river side was made over to the Colonel, who invested the land, it I may so call it, by establishing a Bazaar, then very much wanted, and called it Orcotty Bazaar. There is another account given for the place being called Orcotty Bazaar, an account to which I do not attach credit. It is said that a Mr. Heritage, who was Branch Pilot, bought the place, and that as Orcotty (অর্কটি) in Bengali is synonymous with Pilot in English, the Bazaar was called Orcotty Bazaar. The probabilities are, that the descendants of Colonel Urquhart, who had come down in life, found it necessary to sell the land, and in Mr. Heritage they found a purchaser.

Tandel Bagan is so called from its being a large garden of the Tandel family, who had settled down in the place, and bought up the land on a Mourasi title.

There is a large tree opposite the piece of land enclosed with triangular wooden palisades by the Municipality on the junction of Church Road with the Grand Trunk Road. This tree is walled round by its roots. In days gone by, all persons who were sentenced to pay the extreme penalty of the law were executed on that tree, and hence the places in its vicinity received the name of Fanshee, tollah ; fanshee (ফাঁশি) meaning hanging.

Punchanontollah is indebted for its name to Punchanon Thakoor. Siva is called Punchanon, from his having Poncho (পঞ্চ) five, and Anon (আনন) face. The Thakoor has his residence still in a very disreputable looking hut, not far from the Grand Trunk Road on the west. The god is represented by a clumsy and uncouth figure of stone.

In 1830, Jessop and Co. started a mustard oil mill by the river side near Gholadangah. This mill was worked by them for a month by means of steam, and on their giving it up Mr. Homfray succeeded them, and pressed oil, not by the aid of steam, but by the hand. Hence the river side, from which water had to be fetched to get up steam, when the mill first started, was called Telkulghat. Tel (তেল) oil and kull (কল) machine.

Gholadangah is said to have derived its name from the fact of the river water near the bank being of a ghola (ঘোলা) or muddy color.

Mullick-ka futok received its name from the Mullicks of whom we shall speak presently, having taken up their residence in a quarter close by Gholadangah, and set up an ammer. ফাটক (ফাটক) or gate-way at the entrance of the residence.

My best endeavours to find out particularly the origin of the names of Ramkistopore and Seebpore have failed. In regard to the former, conjecture points out that either the celebrated hero of the Ramayan had originally passed by here on his way to Ceylon to rescue his wife; or that some person the first syllable of whose name begins with "Ram", bought up the place and named it after him. As to the latter, conjecture would also point out that Seebpore had its origin either from the fact that the god Siva chose this place for some purpose, or that some one of that name bought the place, and gave it his own name. This seems however irreconcileable with the fact that, towards the close of last century, an island narrowing the Hooghly river formed on a site to the north of "Shalimar" near Bishop's College, to which the name of Seebpore was given. But we must be content to leave the matter as it is; for the oldest inhabitant can afford no information on the subject. The village is chiefly occupied as a place of residence by the office Baboos of Calcutta.

It is necessary to notice the names of places, the very mention of which suggests to the mind how to account for their origin, as for instance Baboodangah, or Noongolah, or Payratoongee, or Church Road.

I have been obliged to content myself with passing by in silence, names of places the origin of which I have been unable to trace, *e. g.* Sulkea, Sathragachi, Khooroot, Kasoondi. Enquiries on this point have failed to elicit any satisfactory results.

History of families.

The present Naral family of Jessore claims its descent from Purushottom Dutt of the time of king Adisura who, at the beginning of the 18th century, lived at Bali. One of his descendants named Moden Gopal Dutt moved out from

Bali, owing to the inroads of the Mahrattas, who were at the time contesting the supremacy of Bengal with the English. He went and setteled at Moorshedabad, but for the same reason he left Bali, he had to move out from Moorshedabad in a very short time. He then went to Jessore, and had again to move. He finally settled at Naral. The title of Roy, by which the family is now known, was obtained from the Nawab of Moorshedabad by Kalisunkar, the great grandson of Modon Gopal. The family is now noted for such works of piety and liberality as are recommended by the Hindoo religion.

A branch of the celebrated Sharafoolly family, the same which bought a ten annas share of the zemindaree at Howrah, has been living at Bali ever since—now many years ago—a partition took place of the Sharafoolly zemindaree. The present representative of the family is Hurish Chunder Roy, a descendant of the well known Sudramani. Sudramani was a title bestowed by Moorshed Kuly Khan on Monohor Roy, zemindar of Patoolee, near Cutwa, for his generosity in paying off the revenue due by a Brahmin landholder who had defaulted, and whom, to compel payment of the due, the Nawab had ordered to be dragged thro' a doba(ডোবা) filled with human dung.

The Chuckerbuttys of South Battra date their rise from the time of the Mahomedan Government. It is said that on a [illegible] occasion when Nursing Deb Chuckerbutty their ancestor was bathi[illegible] the river side and making his poojah, the Nawab Allaboo[illegible] was passing down the river attended with all the pomp and paraphernalia of royalty on a military expedition. Chuckerbutty blessed him with uplifted hands and predicted his success. The Nawab attracted by the Brahmin's attitude stopped his barge, and enquired what he was doing. The explanation was readily given. The Nawab was well pleased, and evinced an anxiety to reward him. Chuckerbutty persistently refused accepting any reward, but on being pressed, left it to the discretion of the donor. The royal mandate thereupon went forth for the grant to him, of the three villages of North and South Battrah, and Ichapore at a nominal rental of one rupee *per annum* for each village.

The Chowdhrys of Anlool date their greatness also from the time of the Mahomedan Government. I have not been able to get any authentic information in regard to this family.

The Chowdhry family of Sathragachi is a very old one. During the reign of the Nawabs, upwards of two hundred years ago, a man by the name of Modon Gopal Roy, who was the Nawab's Foujdar at Sankral, was the owner of a large Zemindaree consisting of Sathragachi, Dharsa, and other neighbouring villages then in a state of jungle. This man had an only daughter who, by her marriage witha Chowdhry, had no issue whatever. Her husband, therefore, according to Hindoo custom, married another wife by whom he had two sons; Ojodhyaram the elder, and Shiboram the younger. On Modon Gopal's demise the brothers, after coming to a small portion of his estate, separated, Ojodhyaram settling at Sathragachi, and Shiboram at Payratoongee a neighbouring village. All the respectable Brahmins of the place who have not come from Eastern Bengal claim their descent from Ojodhyaram. The females of the Chowdhry family have freely intermarried with the Barendro Brahmins imported from Eastern Bengal; for this reason the Sannyals, Lahireys, and Bhalooris are to be found in large numbers at Sathragachi. Some of these Brahmins have the appellation of Khan, which was bestowed on their ancestors by the Mahomedan Government, as a recognition of loyal and faithful services rendered to the State.

There are two families of Jans or astrologers, in Chuckerbair near Sathragachi, who deserve to be mentioned. The present man named Chunder has set himself up to tell their fortunes to such people as consult him. He also pretends to divine secrets, name thieves and robbers, and all for a petty renumeration of one pice, one nut, and one koonkee or five chittacks of rice. This man has followed in the foot-steps of his father Ramdhone. He is descended from the Bali Acharjeas, a branch of whom came over, about one hundred and years ago, from Balia Protabpore, a village twelve miles to the west of Sathragachi, whither it appears they had migrated from Bali, about one hundred years prior to their coming to Chuckerbair. About fifteen years later, or about one hundred and five years ago,

another family of these Acharjeas came over from that very village to Chuckerbair, and intermarried with the family that had preceded them. From the very time of their arrival they set themselves up as astrologers, and were distinguished from the other family by the designation of Khanda Jans (খাঁদা জানা), from the fact of the head of the family being flat nosed. These men are consulted by the lower classes of Europeans, Eurasians, Mahomedans, and Hindoos.

There is an old family of the Seeromonys, great Sanscrit scholars, settled at Bamoongachia who are supposed to have come here about a century and a half ago.

In 1810 one Ram Rutton Bose a petty landholder of Dacca cam over to Calcutta in the private employ of Henry Surjeant. Finding Calcutta rather a crowded place, he looked about for a residence, and fixed upon Chandmaree then a huge paddy field. He cleared the jungle and built a house, and after being twelve years in Surjeant's service, he was appointed Serishtadar in the Salt Department at Howrah. Here he remained for about a period of six years and amassed a fortune, and came to be known as "*Bangal Baboo.*" His brother Raj Mohun, who followed him shortly after, now enjoys the title of "*Bangal Baboo*" and also a portion of his brother's estates.

The Mullicks, from whom Mullick-ka-fatok derives its name, came over from Andool in 1822, and settled in Ramkistopore within the ten annas share of the Zemindaree of Howrah purchased by Hurish Chunder Roy of the Sharafooly family. They purchased a large tract of land and built residences, but which they mortgaged in 1848, to Muty Lall Seal the well known bottle-seller afterwards a millionaire. The mortgage after few years was foreclosed, and in taking possession of the property, during the incumbency of the Magistrate Mr. Jenkins, there was a *fracas* attended with bloodshed. Muty Lall Seal built several houses which are now rented out as dwellings.

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III. History.

The earliest notice we have of Howrah is prior to 1680 A. D. Several years before this period an English man-of-war is said to have anchored near the Botanical Gardens.

Early Notices.

Next we learn that in 1687 A. D., Job Charnock the founder of Calcutta, finding it necessary to leave Hooghly for the purpose of entering into a treaty with the Mahomedan Government, came to Calcutta, but not having sufficient faith in his Mahomedan friends to go back again to Hooghly after executing the treaty, remained encamped for three months at Oolooberiah, and then moved up to Sootanaty, a village between the present Aheerectollah and Armenian ghats, purchased by the East India Company eighteen years later, during the Governorship of Azim-Oos-Shahn, grandson of Arungzebe.

About 1690 A. D. English and Danish trading ships are supposed to have anchored in the neighbourhood of the market of Batore, for the exchange of goods.

We then find in 1743 A. D., that the Mahrattas who were joined by the French held all the country west of the river Hooghly, Howrah included. In addition to the Mahrattas, dacoits also infested the country, and caused great anxiety to the early English settlers. We find in 1780 A. D., the Mahrattas in the neighbourhood of Howrah, notwithstanding that their numbers had been considerably thinned during their march from Cuttack. They took the Tanna fort. The place they had chosen for locating themselves was Utterparah, a village adjoining Bali. Going down there any day, you will be regaled with the story of how the poor women in the village used to hide themselves in tanks with pitchers or kulsees over their heads, in which holes were made to serve for purposes of ventillation.

Howrah is represented in 1750 A. D. as a dreary jungle tenanted chiefly by wild animals. To make this unfavorable, but true, description still stronger, it was called "a line of mud banks reeking with malaria, corpses in all stages of decomposition floating up and down the stream by the dozen, jungle lining the shore, the abode of the

snake and the alligator" What a different aspectdoes the river bank now present with its docks and mills, jetties and wharves, houses and gardens, and Railway facings!

We then notice in 1758, A. D. a Government order directing the encouragement of settling weavers on this side of the river as well as on the other, for the purpose of more easily supplying the East India Company with cloths for trade.

Slavery, the handmaid if I may so call it of unrestrained ambition and unchecked power, was in vogue in Howrah. Public advertisements appear in those days giving a minute description of the boy or girl to be sold or bought, and I remember an old lady still living, speaking of the slave girls she had bought at different times when she lived in Howrah to attend on her. It was with difficulty that the slave trade had been put down. The difficulty arose from the simple fact of its being an institution of old standing, introduced into the country by the Mahomedans, encouraged by the Dutch, and prized by the Portuguese, who were actively engaged with the Mugs in carrying off people of both sexes forcibly. Their depradations were at their height between the years 1760 and 1770 A. D. During the year 1770 A. D., they came close to Howrah, and the alarm was so great that it was found absolutely necessary for the sake of protection, to run a chain across the river Hooghly at Mukwa Tanna fort, near Holwel place, which was on the site of the house occupied by the Superintendent of the Botanical Gardens. In 1748 A. D., this fort was mounted with guns commanding the narrow channel of the river, and was an auxilliary to another fort on the site now known as Garden Reach or Mateabruze.

Dead bodies in the last century, when superstition had not been attacked by English education, were brought over to this side of the river for purposes of cremation, owing to the belief that the channel of the ancient Bhagiruthee flowed through here. For the same reason a very large number of corpses were burnt on the banks of Tolly's Nullah.

Living was very cheap in those days. Rice and all the necessaries for a Native gentleman's kitchen has now quadrupled in,

value, the same may be said of the requisités for an Englishman's table. Meat and poultry, vegetables and fruits then sold at uncommonly low prices; clothes and other articles of wearing could also be had at ridiculously cheap rates. In this enumeration I do not include spirits and wine, and English cloths which were offered for sale at high rates, in consequence of the cost of bringing them out.

We also find, sailing in boats formed a favourite pastime of the residents after they had had their sleep from 3 to 5 o'clock P. M. at the end of a jolly good dinner. Many a pleasant excursion is recorded as having been made in 1769 A. D. in handsome boats with music playing and colors flying, between Tanna fort and the village of Burranagore then in the possession of the Dutch.

The origin of garden houses dated from the year 1770 A. D. People in Calcutta, owing to their peculiar habits so opposed to the requirements of the climate, were induced to try the air of places out of Calcutta, for the bracing up of their constitutions which had been shattered by an unchecked course of indulgences. They of course found out houses in places distant from the town, and one of these houses is noticed in 1780 A. D., in Tanna fort.

In accordance with the custom which prevailed in the Moslem reign, the early English settlers, far away from their homes and the humanizing influences of the religion they professed, kept zenanas, the inmates of which could be dispensed with at pleasure. Not being permanent residents, they did not wish to make any permanent ties by marriage with females of different creeds and color. The English woman was a *rara avis* in those days, and unless she could command influence with the Court of Directors, she dare not come here; for to come was but to return. Howrah formed no exception to this rule, up to the early part of this century. There are Eurasian families here now degenerated to the regular Kinthal who can, I am told, trace their pedigree on the father's side to the early English settlers in Howrah.

The next notice we have of Howrah is in 1775, A. D. This year for the first time a Brahmin, Nundkoomar Roy of historic fame, was executed on the south west of Coolie Bazaar now called Hastings.

The Hindoo spectators, horrified at the sight, rushed away to the river to wash off their impurities. They threatened the Judges of the Supreme Court with death, and abstained from all food for three days. The threat remained unexecuted, but the requirements of hunger could not be passed by. In this dilemma one of their number suggested that they might cross over to Howrah. This they did, and broke their fast; the whole of Calcutta being in their opinion polluted. The Brahmins of the neighbouring village of Bali who witnessed the execution took an oath never to set foot again in Calcutta, or if business compelled them to come, never to eat there; an oath which they and their descendants, like the Rechabites of old very faithfully kept, up to a very late period.

Dacoity was very common in Howrah in 1780 A. D. The town was so small, and the paddy fields so large, that it was a common practice for the dacoits to hide themselves in these fields, and no man dare leave his home after sunset. Dacoities were carried on in a very organized and systematic manner. The dacoits had regular sworn bands, and used to make themselves masters beforehand of the ins and outs of a house they intended to honor with their visit. They often used violence, and carried it to an extreme, if immediate cheerful compliance were not made to their demands. Even when the jungles began to be cleared, and the paddy fields gave way to houses, and docks had commenced being established, dacoities were not put down. The circumstances under which a dacoity was committed in the "village of Howrah" so late as 1808 A. D. was thought of sufficient importance to warrant its having a place in the selections from the Calcutta Gazette published, not very long ago, by Mr. Sandeman of the Financial Department. The dacoits gave immense trouble to the authorities, and when driven gradually from the land they betook themselves to the lower rivers of Bengal, and became a source of terrible annoyance to boats carrying goods and passengers. So late as 1842 their favourite haunt was the village of Bali, and in 1846, only near twenty five years ago, they fearlessly committed dacoities on the river Hooghly near the Magistrate's Cutcherry. Their depredations rose to such an

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alarming extent, that a special Dacoity Department was created to deal with them, which was only abolished in 1863.

The origin and history of Suttees, or the burning of widows on the funeral pyre of their deceased husbands is so well known, that it is not necessary to give any detailed account. Suffice it to say, that Howrah was a famous place for Suttees, and even when the Government put a stop to this hideous practice of self immolation about the end of the year 1829, permission was very often sought for from Government by high caste families, especially the Brahmin families of Sathragachi, to allow unfortunate widows to take away their lives. It is recorded that during the first half of the year 1800 A. D., two hundred and seventy five women were burnt within a distance of thirty miles round Calcutta.

We have now to record that the Armenian merchants of Calcutta had in 1790 A. D. very extensive gardens in Howrah.

Lottery committies were not unknown in those days. These comuittees were established for the purpose of effecting sanitary improvements, and rendered great help to the Government in carrying out sanitary reforms in the town of Calcutta. Their *modus operandi* was to issue lottery tickets for the sale of houses, gardens, and lands; the proceeds after defraying expenses being devoted to some public object. They however did not, with a true catholic spirit, confine their operations to the left bank of the Hooghly only. They advertised for sale houses in Howrah, one of which was "situate on the bank of the river where the bore has no effect."

Up to a very late time Brahmini bulls used to go about the streets of Howrah, fattening themselves with impunity, on the eatable commodities exposed for sale at the shops of moodies.

Monkeys too would roam the country at large, and help themselves to whatever suited their fancy at the expense of confectioners. But old things have passed away. Our roads are not now subjected to the Brahmini bull and monkey nuisance.

Howrah is divided into two shares, the ten annas and six annas.

Subsequent notices.

The ten annas share, as I have already mentioned, was purchased by Hurish Chunder Roy of the Sharafooly family, and the six annas

share by Kally Persad Roy. Radhakanth Deb subsequently bought from the ten annas shareholder part of Howrah, and the Koondoos of Moyeeco purchased Sulkea from the six annas shareholder.

The Maidan, a portion of the Railway Company's premises, and the different large old buildings in the Maidan were all originally included in one lot. The Cutcherry house was built about the year 1767 A. D. for a rum distillery In a few short years it passed into the hands of Levett, and was known as "Levett's gardens." In 1785 A. D. the premises were purchased by the Military Orphan Society, in whose occupation it remained till 1815 A. D The buildings are said to have been left as a bequest to Government, an allegation which cannot be credited, for Government made a grant to the Military Orphan Society for its purchase. On the removal of the school, there was a proposal to sell the buildings, but two years after, it was decided to utilize them, by locating a European Uncovenanted Servant named Villebague, of the Customs Department, to prevent the smuggling of goods to and from Calcutta, and the neighbouring foreign settlements of Serampore, Chinsurah, and Chandernagore, and by turning a portion into a ware-house. There was at the same time a second proposal to dispose of the premises as a dock yard, and rope walk. The fixtures on the land then consisted of,

1 House.	12 Bungalows.
2 Hospital houses.	182 Trees.
12 Cook rooms.	5 Tanks.

and 1 Burial Ground.

The premises were divided into three portions, one was allowed to the Customs Department Officer, a second to the Magistrate of the 24-Pergunnahs for holding a periodical court. To this portion the Civil court of Sulkea was transferred in a few years. A third portion was made over to the resident Clergy of Bishop's College, in consideration of their services in performing Divine Service at Howrah. When a Magistracy was established here in 1843, the Magistrate's court was located in that portion of the building which accommodated also the Court of the Sulkea Moonsiff, and the offices of the Salt Department subordinate to the Custom's Office. In 1848 an attempt was made to move the Cutcherry of the

Moonsiff to the wing occupied by the Missionaries of the Society for the Propagation of the Gospel, which proved abortive. But three years later, the Missionaries had to give up using the house, as the portion they occupied was required for a public purpose. The Customs Department vacated the portion occupied by them in 1859. One house is now the residence of the Magistrate, and the other buildings accommodate the different courts.

In 1847 the land in the Maidan underwent a measurement, and was found to be 137 bigahs 2 cottahs and 3 chittacks; the original quantity was said to have been 160 bigahs and 1½ cottahs; but it must be borne in mind that a part of the land fell in the Grand Trunk Road, besides the detachment of a site of about 5 bigahs for the erection of the Church The annual rental Sicca Rs. 320 2-8 used to be paid by Government to the Zemindars for the original piece of ground. A deduction has been made since the Grand Trunk Road and the Church were constructed. Government now, under the Istemrari lease by which they hold the land, have only to pay Sicca Rs. 276-9-5 to,

	Sa. Rs.	As.	P.
1. Radhacant Deb, for 10 bigahs	58	14	0
2. Jogen Chunder and Porno Chunder Roy the 10 annas shareholders, for 29 bigahs 2 Cottas and 3 Chittacks	165	3	5
3. The Lakhirajdars for 27 bigahs, Joy Narrain Sattra, Sa. Rs. 48 0 0 and Sorbo Mongola ... .. 4 8 0 ..	52	8	0

At so late a period as 1848, it was decided to keep an open space to be called the "Howrah green," for the health of the public, and the site fixed upon, as most eligible for the purpose, was the premises of the old Military Orphan School, on which no cluster of buildings had been erected.

The Maidan is used during the cold weather by the cricket clubs, and it has been given up for temporary use for other purposes *e. g.* the accommodation of the Police Battalion in 1860, and for fancy-fairs on 1st January 1864, and 1868.

To the east of these premises in 1815 A. D. was the estate of one Mr. Cockrane which, on his demise, came to the possession of Messrs. Stewart and Robinson, and Messrs. Fairlie and Co., and subsequently formed the sites for the depôts of the different Coal Companies, stretching beyond Telkul ghat on the south. These depôts have all been now removed to the north of Telkul ghat, and fall within the premises of the Railway Company.

There are people now living, who can call to mind the jungles in Sathragachi, the paddy fields in what is known as Dore's road, in Tandel Bagan and its neighbourhood, the creek running up to the site now occupied by the gas house, and the dense jungle in Peelkhanna and the surrounding places. Even now as one travels along the Grand Trunk Road from Sulkea towards Goosery, his gaze is met with paddy fields on both sides of the road. Proceeding by the river from Goosery to Bali, there is literally nothing to call up to the mind ancient associations, or to cause admiration by way of improvements, except a few stacks of brick and timber, and kilns of bricks and tiles, and some temples of Siva, besides a ruined building, which was long ago used as a rum distillery. Of late, however, one or two pucka ghats have been added, besides two petty ghats, which somewhat vary the monotonous appearance.

Early British administration.

The early administration of this district by the East India Company is but the history of Burdwan Howrah along with Burdwan was ceded by Meer Cossim Ally on the 11th October 1760 A. D., and its affairs were superintended by the covenanted servants of the Company. The Company, by the cession, obtained rights to free perpetual tenure. The district was rated proportionably at a higher standard, than the other ceded lands The rents of land here, it appears, along with Burdwan, were let at public sale for three years in 1762 A. D., to temporary farmers, who were not in any way responsible to the Company, but as should have been foreseen they failed to pay the stipulated Malgoozarry. At the end of these three years *i. e.* in 1765 A. D. the acquisition of the Dewanny was obtained by the Company. The administration was

now divided between the two departments called Huzuri and Nizamut. The former had cognizance of all civil and criminal matters, and the latter had a fiscal jurisdiction attached to it, being chiefly responsible for the collection of the Government revenue. After four years, it was found necessary to change the system, the change was inaugurated by the creation of the office of Supervisor of revenue in 1769 A. D. Mr. Verelst was the first Supervisor of Burdwan and Howrah. The Huzuri and Nizamut Departments were placed under his control. The internal Government of the country was in disorder, and the people consequently suffered. Injustice and extortion on the part of the public officers were rampant, the Court of Directors therefore resolved to introduce reform. They determined "to stand forth as Dewan, and by the agency of the Company's servants to take upon themselves the entire care and management of the revenues." Consequently in 1772, A. D. the office of Naib Dewan was abolished, and a Provincial Council of four members with the Governor at its head was organized. The Revenue Department had a Board, with the Supervisor now for the first time called Collector under its control, and a settlement of the revenue was effected for five years. The Judicial Department had two Courts in each Collectorship, one for the despatch of civil business called Dewanny Adawlut, and the other called Fouzdary Adawlut for the trial of crimes. Over these Civil courts, the Collectors presided as Judges, their proceedings being revised by the Dewanny Adawlut established at the chief seat of Government. Mr. S. Davis was the first officer under this régime at Burdwan and consequently at Howrah, which was then merged in Burdwan. But to Mr. Hastings, the President of the Provincial Council, was peculiarly entrusted the duty of administering criminal justice. He got tired of it within a year and a half, and the Nizamut Adawlut was transferred from Calcutta to Moorsedabad, and placed under the control of Mahomed Reza Khan as Nawab Nazim. Bengal was then divided into fourteen districts, Howrah falling within Calcutta. Foujdars were appointed, and the revenue farmed out. In 1774 A. D, again another change was introduced. The admin-

istration of civil justice was entrusted to Native Aumils, and the collection of revenue to Naibs; the covenanted servants of the Company exercising controlling authority. But this system was only of six years' duration. In 1781 A. D., the Provincial Councils in the Mofussil were abolished, and their Presidents converted into Collector, and Mr. Davis became again Collector of Burdwan and Howrah. The Civil courts were presided over by a covenated servant, whose proceedings were revised by a chief Judge in Calcutta. Sir Elijah Impey was the first chief Judge. These Mofussil Judges were also Magistrates. In 1790, A. D., the Nizamut Adawlut was re-transferred to Calcutta, and placed under the control of the Governor General, and Members of the Supreme Council, assisted by the Cazee-ool-Coozzat, and two Mooftiés. In 1793, A. D, the Collectors were divested of all judicial powers and Magisterial authority, which were placed in the hands of the Judges Courts of Circuit were legally established, and Howrah was included along with Burdwan in the Calcutta circuit. The decennial settlement was made permanent in 1793, A. D., and of course extended through Burdwan to Howrah. Lands were directed to be sold if the proprietors did not pay up the Government dues, and additional revenue courts were introduced in 1795, A. D., but still the realization of the revenue did not improve, and hence the passing of Regulations VII of 1799, and V. of 1800. In 1821, the Collector held also the joint office of Magistrate, and in 1825 he combined these offices with that of Judge. In 1833, the Provincial Courts were abolished. It is not necessary to trace to a later period the administration of the East India Company. Laws upon laws, and rules upon rules ever since then, have improved the administration, and brought it to its present state of acknowledged impartiality.

But if it be asked why I have included Howrah in Burdwan, in preference to attaching it to the 24 Pergunnahs, the officers of which district have had, from time to time, a great deal to do with Howrah; I have to advance the sale in 1800, A. D., of certain lands, now comprised in the Howrah Maidan, by the Collector of Burdwan, for recovery of arrears of rent due by the

defaulting proprietor Rughoo Nath Sing. If the district were not attached to Burdwan, it cannot be conceived why the Collector of Burdwan should take steps to realize the rents due. Again, between the years 1793, and 1800, A. D., the non-existence of a Civil court in the 24-Pergunnahs shows at once, that Howrah was either attached to Calcutta, or Burdwan which comprised Hooghly, but the laws which obtain in Howrah being such as are not administered in Calcutta, fairly lead to the inference that Howrah was a part of a Mofussil district, and which district could be none other than Burdwan. The only way I can reconcile the fact, of the Judge and Magistrate of 24-Pergunnahs having anything to do with Howrah, is by the supposition that the thannahs of Howrah, Seebpore, and Sulkea were placed under the 24-Pergunnahs' jurisdiction in Civil and Magisterial matters, under the authority of Section 3 of Regulation VIII of 1806, which lays down that, "the civil jurisdiction of the Court (of 24-Pergunnahs established by that Regulation) shall extend to the whole of the Pergunnahs and Mehals, which are now, or may be hereafter, placed under the Criminal and Police jurisdiction of the Magistrate of the 24-Pergunnahs, and which are not situated within the limits of the town of Calcutta."

Subsequent British administration.

Establishment of a Magistracy.

Howrah had risen to so much importance notwithstanding that the Railway had not opened that, in 1841 there was a proposal to appoint a separate Joint-Magistrate for Howrah, Sulkea, and Seebpore. Hitherto the Magistrate of the 24 Pergunnahs used to come over once a week. All criminal cases were however adjudicated at Alipore. It took two years ere the proposal was matured. Meanwhile two European Sergeants were appointed to look after the public safety. The Government, in the early part of 1843, determined to appoint a Magistrate to the station in lieu of a Joint. Magistrate, on a salary of Rs 900 a month only. The new jurisdiction thus formed, comprised the thannahs of Sulkea in 24 Pergunnahs, and Ampto, Rajapore, Oolooberiah, Khotra, and Bagnan in Hooghly, but the civil and fiscal jurisdictions remained as heretofore attached

to Hooghly. Mr. W. Tayler of the Bengal Civil Service was the first Magistrate here. He was directed to fix his residence in the station, and to hold his Cutcherry in the rooms, in the building of the Lower Orphan Asylum, occupied for that purpose by the Magistrate of the 24 Pergunnahs, apparently from 1817. He was directed to make his commitments to the Sessions of the 24 Pergunnahs, the Judge of which district also sat on appeals preferred from the Magistrate's decisions. The cost of the establishment allowed him was originaly Rs. 250 a month, which was very shortly increased to Rs. 1,366-7-2 a month. It is said that when Mr. Tayler took charge of his office he used to make his appearance in public, invariably accompanied by spearmen, who ran alongside his palkee with their spears in right military fashion, and screamed, out to the top of their voices "clear the way, clear sharp, the Hozoor is coming," In speaking of Mr. Tayler's appearance in a palkee, I am tempted to direct attention to the correspondence which passed between the Court of Directors of the late East India Company and the Governor General of the East Indies, between the years 1755 and 1758 A. D., in regard to the use of palkees by the junior servants of the Company, who were styled writers in those days, and tho' this is not directly connected with our present subject, I am sure the digression will be overlooked, for it is worth-while to learn the very strict supervision exercised over these writers. It resembled more the control of a boarding school master over a lot of unfledged mischievous lads, than that healthy superintendence which is exercised by a superior officer over a subordinate. The Governor General, in a despatch addressed to the Court of Directors in 1755 A. D., reported that the writers, had been directed to lay aside the use of palkees or other conveyance, and were only allowed the use of the former during the excessive heats and violent rains, and were expected to walk to their offices during the other seasons But this compromise had the effect of irritating the Court all the more, and a peremptory despatch in 1758, A. D. was penned by them to the Government here. Their language is, "we must positively order and direct (and will admit of no representation for postponing the execution of , that

no writer whatsoever be permitted to keep" either "palanquins" or any other conveyance "during his writership on pain of being immediately dismissed from our service."

To return. In 1845 the recently formed Magistracy of Howrah received an accession of territorial jurisdiction, by the transfer to it from Hooghly of certain villages south of Ishra and Kishtorampore belonging to the thannah of Boydyobatee. In 1846 the Magisterial jurisdiction was further increased by half of the river on its western side, owing to the dacoities on the river. Between this year and 1861, a few thannahs were added and taken away.

On the removal of a covenanted servant as the head of the Salt Department, his residence, on the river bank, adjoining the Cutchery, was made over to the Magistrate for residence free of charge, on the ground of his salary not being equal to the emoluments of a second grade Magistrate in any other district The abolition of the Magistracy at Baraset in 1860, gave the opportunity of placing the Howrah Magistrate on a similar footing as Magistrates of other districts, but he retained the advantage of having the free use of the Government building for his residence, drawing however only Rs. 1,400 instead of Rs 1,500 a month. It was subsequently laid down that, when an officer of a grade lower than the second grade is appointed, no deduction is to be made from his pay on account of house rent.

Up to 1863 the Howrah Magistracy remained legally attached to the 24 Pergunnahs district. I say, legally attached, because no provision was made to attach it to the jurisdiction of any other Judge, when the river Hooghly was made, by the Government of India, the western boundary of the 24 Pergunnahs district. The error was discovered in 1864, and was remedied by attaching to Hooghly the thannahs of which the district was comprised. The Additional Judge of 24 Pergunnahs and Hooghly was vested in that year with power to hold periodical Sessions in Howrah with the aid of a Jury, a special Act being passed to legalize whatever had been done in the *interim*.

The importance to which Howrah, from being a small village, had risen during the lapse of a century, and from the heavy work devolv-

ing on the Sessions Judge of 24 Pergunnahs, and the Civil Judge of Hooghly, (for the former had all the duties arising from Magisterial work, and the latter the duties arising from the lately established Deputy Collectorate for adjudication of Act X. cases, and from the Moonsiffs' courts) led in 1861, to a proposal by the late Sudder Dewanny Court to appoint a Civil and Sessions Judge for Howrah, who should also be Additional Judge of 24 Pergunnahs and Hooghly, in lieu of the Additional Judge, trying commitments made by the Dacoity Department. It was also then proposed to vest the Small Cause Court Judge lately appointed, with the powers of a Principal Sudder Ameen, and to locate these officers in the circuit house. The necessity was admitted by the Government, but the proposal quietly died away, to be renewed in 1865, with a modification, *viz*, the creation of a fiscal jurisdiction for Howrah, but like the preceding one was nipped in the bud. Again in 1867, a fresh proposal was laid before Government to make Howrah a separate district for all purposes; revenue, civil, and magisterial, with the exception of a regular treasury; but owing to the expense involved not being worth the change, the subject dropped.

I must not omit to mention that, it is in contemplation to detach the thannahs of Ampta and Shampore, and to all thannah Chundeepore in Hooghly, for the purpose of forming them into a subdivision subordinate to Hooghly, the head quarters of which it is intended to fix at Chundeepore.

In comparison with other districts, Howrah has never acquired a celebrity for crime. Swindling and petty thieving constituted the greater portion of offences, but since the transfer of the Locomotive Department of the Railway Company to Jamalpore, petty thefts have decreased.

The proximity of the town to the Presidency especially when the Hooghly shall have been bridged over, the narrowing of the territorial magisterial jurisdiction by creation of subdivisions, the daily growing importance of the town in the mercantile world, the number of European and Eurasian residents, the assimilation in thought and manners of the people of the soil with those of

their neighbours over the water, one and all point to the expediency of placing the magisterial jurisdiction of Howrah on a similar footing as the Suburban Courts of Alipore and Sealdah; the revenue jurisdiction including the receiving of revenue and other moneys remaining as at present, with the the addition that an account be opened by the Treasury officer with the Bank of Bengal, and all payments made by cheque on the Bank, under the signature of the Treasury officer. The Police jurisdiction of the town should be placed under that of Calcutta, and the district Police subordinated to the jurisdiction of Hooghly. These arrangements would effect an annual saving of Rs. 8,000 to Rs. 9,000 to Government, by the abolition of the office of even a fifth grade District Superintendent with that of his establishment. But if what has been now proposed be considered too large a territorial jurisdiction, to admit of making the town a Suburban Police Court, the difficulty can be easily got over, by narrowing the jurisdiction still farther (1) by transfer of some villages to the district of Midnapore, which might with advantage make over some of the villages near Balasore to the Orissa Division, or (2) by creating another subdivision subordinate to Midnapore.

In fact the present state of things cannot last long. The time is not distant when the Wapping of Calcutta, as our town has been styled over and over again, will raise its voice, and claim at the hands of our rulers to be placed on a footing commensurate with its importance.

Police.

Inseparably connected with the Magistracy is the Police. There is nothing very peculiar in it here. It is but the story of the Police all over Bengal. Perhaps a short sketch of the Police system as it existed in olden days will not prove uninteresting. The village watch during the Hindoo reign was looked upon as a Municipal institution, carrying with it certain vested rights. The duty of the village watchman was to guard the person and property of the villagers. He was remunerated not by wages, but by grants of land known under the denomination of *chakeran* lands, and by contributions of grain.

These were afterwards looked upon by him as perquisites. When the Mahomedan Government came in, the village watchman lost his municipal character, and was merged in the Zemindaree establishment. In addition to the duty of keeping guard, he was employed in collecting revenue, and on other public duties, his remuneration however remained on the same footing. Towards the end of the Mahomedan rule, however, the character of the Zemindaree establishments underwent a total change. The Zemindar now claimed a proprietary title, and did not interfere in the internal management of his estates. When the English Government succeeded, no separation of the Police was introduced, and the Zemindars were therefore *de-facto* Police officers. They of course employed different grades of officers under them *e. g.* Dewan, Itamdar, Gomashta, Mundul, and Putwari. Each of these had a staff under him, among whom the village watchman was not an unimportant functionary. Chowkeydars also formed a part of the staff alluded to. In the Burdwan Zemindaree in which Howrah was included, a class of officers called Pharidars came into existence at this time. In 1793, A. D., however the double capacity of the Zemindar, as Police officer and Collector of revenue, was abolished, the Police being placed in direct subordination to Government. The Police *chakeran* lands in Howrah were resumed about 1794, A. D., and the various scattered plots let out in farm as one large estate. These lands continued in this state till 1854, when it was proposed to let them out in farm altogether, but not as one large estate, owing to the Zemindars annexing every inch of Police lands, and there was a reasonable apprehension of none being left. But though the lands were resumed in 1794, A. D., the village watchman was not done away with. He was appointed a regular Police officer, and placed under the orders of the Darogah, an officer corresponding in rank with an Inspector, and whose office was then created for the first time. A tax was imposed on merchants and traders to support the new machinery, but after four years, these taxes were substituted for stamp fees. In 1807, A. D., the Zemindaree system was again tried, but in the course of three years had to be given

up. The office of Superintendent of Police was then created, and a new Police law was passed, which it was necessary constantly to modif . These modifications within a very short time became numerous, and hence in 1817, a substantial shape was given them by the passing of Regulation XX of 1817, which has been very pithily designated by the Hon'ble Mr. Harrington as the "Police officer's Manual." Under this law, the duties of the Police were carried on till the new constabulary, or Bengal Police, was ushered in, in 1862, notwithstanding that, meanwhile many spasmodic efforts were made to improve the condition of the Police, and the creation of a Dacoity Commission to deal vigorously with the dacoits, who had become the terror and scourge of the villages even in districts adjoining the Presidency. The Police were strengthened by the amalgamation with it in 1863 of the salt Preventive Police, a separate establishment. From a statistical table placed at my disposal, I find that in Howrah under the old system, there were 15 Pharidars, 413 Chowkeydars, and 31 Peadahs besides the rural Police maintained by the villagers and Government.

Although the Police in Howrah up to 1843 was subordinate to that of Hooghly and subsequently of the 24 Pergunnahs, yet the control of the Town Police was not transferred till 1861, to the Calcutta Commissioner of Police. Such villages as were beyond a distance of about three miles from the town, did not however pass over to the control of that officer. In 1863 the whole of the Police of Howrah was made over to the District Superintendent under the new Police Act, then recently passed.

The Police thannahs now attached to Howrah are Howrah, Seebpore, Golabaree, Bali, Doomjore, Jugguthbullubpore, Ampta, Shampore, Sankral, Oolooberiah, and Bagnan.

The total cost of the Police and other Government officials was recently estimated at Rs. 1,27,576 a month.

The question which Government will have to decide ere long will be, whether the present semi military Police has answered the object for which it was created. Is there greater security to person and property under the new system. In the minds of many

there are, after nine years of its existence, grave doubts as to whether the cost of its maintenance is at all adequate to its efficiency. The attention of Government has been forced to the subject after its repeated failures to bring offenders to justice, and there is no doubt but that a remedy must be administered sooner or later.

Jail.

We now come to notice the Jail. As cases used to be tried at Alipore, offenders sentenced there were kept at the Alipore Jail. Even when a separate Magistracy was formed here in 1843, the new Magistrate was directed to send all his prisoners to the Alipore Jail. Between 1843 and 1847, prisoners were also sent to the great Jail in Calcutta, and whenever necessary, large gangs were sent here to keep the public roads in repair. In 1847 the Magistrate complained that he could not utilize the labor of his prisoners, and in July of that year he was allowed to keep his convicts, 120 of them being at once located here guarded by one Jemadar, and six Burkundazes. There were a number of old powder magazines in the Maidan, which had been constructed, probably after the premises of the Military Orphan School passed into the hands of the Customs department, for the storage of powder, which may have been required during the early part of the present century to meet any sudden emergency. It is difficult to ascertain when these magazines were vacated They however remained useless for a long period, and would in all likelihood have remained so still, had not the question of a local jail been mooted The Magistrate caused holes to be bored through in the walls, as an apology for windows, and converted them into the chief wards of the Jail. The prisoners besides being employed on the repairs of roads were also employed on reproductive labor *e. g.* preparing soorkey, and pressing oil. Although complaints on the ground of the unsuitability of the building for purposes of classification, discipline, and health of the prisoners were made from the very beginning, still no active measures were taken to remedy this defect. Consequently these inconveniences instead of abating, were on the increase. The deliberations of the Jail authorities led in 1855 to the abolition of the Jail, and its reduction to the status of a simple hajut. All prisoners sentenced for more than one month

were transferred to Alipore and Hooghly This arrangement had however caused no inconsiderable inconvenience, and as in 1860 it had been ascertained that 130 convicts could be conveniently accommodated, the opportunity was not lost, when the 24 Pergunnahs district was marked off on the west by the river in 1864, to restore the Jail to its former footing. Inasmuch however as the building had not been materially improved, notwithstanding the construction of some additional buildings in 1859, and the laying out of a garden of four bigahs in 1861, of course there was the same objection to it which had led to the removal of the prisoners in 1855. In consequence of these drawbacks, the Jail was very recently put on the footing of a subdivisional Lock-up, long term prisoners being transferred to other Jails.

Municipality.

As far as the municipality of Howrah is concerned, it appears that the now repealed Regulations XXII. of 1816, VII. of 1817, III. of 1821, and II. of 1832, and the repealed Act XV. of 1837 were in force. These laws primarily had reference to the appointment of Chowkeydars, and were mixed up with the conservancy of towns. The surplus of fees realized from the chowkeydaree taxes were administered by the Magistrate alone, but in 1846 Government determined that this branch of the public administration should be represented by the public, whose sympathies it was desirable to enlist, for placing the conservancy of the town on a better footing, by the appointment of a Committee, whose duties were merely to arrange for the general conservancy of the town from local funds and taxes. This Commitee sat at intervals up to 1850, and then gave up its meetings, although Act XXVI. of that year was put in force here. The Commitee had from its formation never a legal status, nor was it formally abolished even when, in the following year, Act XXI of 1857 came into operation. The Union and Punchayet formed in 1860, under Act XX. of 1856 rendered no material help in the improvement of the town. Owing to this unsatisfactory state of things, conservancy and drainage were sadly neglected, and consequently Municipal administration, notwithstanding the realization of taxes, gave no satisfaction either to the Government, or to the

public at large. The neglected state of the town, its bad conservancy, the disreputable state of the roads, and the fœtid smells from the drains, were therefore made the basis of a memorial to the Lieutenant Governor, who was requested to appoint a Committee not exactly Municipal, but which could deal with questions of conservancy and drainage. Government took two years to come to a decision, and then appointed a Committee. The Municipal revenue placed at the disposal of this Committee immediately on its appointment in 1862, as far as I have been able to ascertain, were derived from the following sources;

(1). The chowkeydaree tax under Act XX. of 1856, which superseded the collections under Reg XVI of 1822.

(2). Fines levied under Act XXI. of 1857.

(3). Horse and Carriage tax.

(4). Tax at toll bars.

The town roads at this time, and indeed for some time past, were looked after by an officer under the Public Works Department, who was called Superintendent of Suburban roads This arrangement did not allow the local officer in charge of the district any control over his work, the consequence was the roads were sadly neglected. To remedy this anomalous relation of the Magistrate with the Superintendent, the latter was relieved of his charge in 1863 by the so called Municipality, under the chowkeydaree Act. At last the great Municipal District Improvements Act, Act III of 1864. B. C., was introduced in May 1864. The Municipal territorial jurisdiction underwent changes in 1866, and again in 1869. The improvements introduced by the Municipality, within the short space of seven years, have done a great deal of good to the town. Its roads are in a better state of repair. Conservancy arrangements are satisfactory. The opening of a market, and the lighting of the town by gas have rendered great benefit to the people. The introduction of a printing press has been also advantageous. The Municipality has thirteen toll bars in the town, of which three yield no profit. The total income from this source is about Rs 6,500-a year It has burning ghats

at Ramkristopore and Salkea, and ten latrines in the town, under its control, yielding about Rs 225 annually. The removal of the latrine from the Howrah ghat is a decided improvement. We want, as we have stated elsewhere, a system of drainage, extension of latrines, and a purer water supply, improved sanitation, better lighting, and a more careful management of the funds. It is a question whether the high scale of taxes levied confer a corresponding amount of benefit on the people.

If the Municipality is not to be a legal sham, if the members are to exercise their judgment in the interests of the tax-payers, if material improvements are to be effected, if it is to be a self-governing independent body, its present constitution must be changed altogether. Heavier responsibilities and larger powers should be conferred, especially in the matters of expenditure and of conservancy. It must work unclogged by the fetters of a district officer, who ought to be responsible for his actions as Chairman to the Commissioners. Party spirit must be shunned, and the control of its higher sevants should not be absolutely vested in the Chairman. If educated, public spirited, and independent gentlemen are to be invited to sit on the Board, there must be no interpositions of unnecessary obstructiveness Members should be elected by the tax-payers, and not nominated by the Chairman. In short, the Municipality should be modelled on the plan of a House of Parliament. The Municipal jurisdiction may be divided into small boroughs, and each borough may be required to elect a member within a limited period, Government having the power of vetoing any such nomination, for any recognized defined disqualifications. In case of a borough defaulting to nominate, the Municipal Board may be required to do so, subject to the approval of Government.

Small Cause Court.

On the 23rd of April 1861, the Mofussil Small Cause Court Act (Act XLII of 1860) was extended to Howrah, and a Suburban Small Cause Court was established, having for its jurisdiction the Suburbs of Calcutta on the left side of the Hooghly, and Howrah on the right side. The Judge appointed to this Court sits at Howrah for two days in the

week, and the remaining four at Sealdah. The Small Cause Court of Howrah is located in the circuit house.

Establishment of a Deputy Collectorate.

Eight years after the creation of a separate Magistracy in Howrah, or in 1851, there was a proposal to vest the Magistrate of Howrah with the powers of a Deputy Collector within the thannahs included in his Magisterial jurisdiction, but the proposition was negatived in consideration of the nature of the Magistrate's police and judicial duties, at the head of such a large and populous suburb as Howrah. This state of things however could not last long, and in the early part of 1860 a memorial was submitted to Government for the transfer from Hooghly to Howrah, of all cases connected with the land revenue of Howrah by the Zemindars, Talookdars, Izaradars, and Ryots, who found a difficulty in attending at Hooghly, to which district the Civil jurisdiction was subordinate, for the adjudication of such cases, especially those falling within the cognizance of Act X. of 1859, the Rent Law, which had just then been passed. To afford relief to such a palpable grievance, the Magistrate of Howrah, who had up to this time exercised no revenue powers, was vested with the powers of a Deputy Collector in Hooghly and 24 Pergunnahs, to be exercised in subordination to the Collector of Hooghly. He and his subordinates were allowed to take up suits under Act X. of 1859. This formed the *nucleus* of the Deputy Collectorate we find now. The Magistrate had transferred to him, all business connected with land revenue in that part of the two districts of Hooghly and 24 Pergunnahs situate within the Magistracy of Howrah. Of course work increased, and a regular revenue establishment was allowed in 1869. Land revenue has however continued to be paid in Hooghly, there being never a Towjih nor receiving treasury in this station. Quite recently the status of the treasury has been reduced to that of a Sub-divisional treasury. This has caused considerable delay in the payments, and complaints are heard on all sides of the change. The people at large, I understand, prefer to receive their payments either from here, or from the Bank of Bengal under an order of the Treasury Officer.

Abkaree.

The Abkaree Department, which has control of all revenue arising from the sale of spirituous liquors and drugs, has all along been managed by the Collector of Calcutta, who is also Superintendent of Abkaree, here, owing to Howrah falling within a radius of twenty miles from Calcutta. During the last ten years liquor shops under the Abkaree Department have greatly increased, and the effects of drink are fearful to contemplate. In order to guard myself from any misapprehension, I am free to confess that, I am not prepared to state whether drinking would not have increased in the same proportion if spirituous liquors and drugs had not been taxed. It is a fact, however, that be the tax on liquor never so high, the demand and craving for drink will not diminish, unless the tone of morality among the masses be raised.

Taxes.

Besides the Municipal taxes levied for the improvement of the conservancy and drainage of the town, and the taxes levied by the late Ferry Fund Committee, imperial taxes have also been realized here in the same way as in other districts. There is a separate tax on salt in addition to that, paid at the bonded ware houses at Goosery, which are under the supervision of the Customs Department. The pilgrim taxes levied for going to Benares *viâ* the old Benares road were abolished in 1840.

Stamps.

The sale of stamps has always been a source of revenue to Government in every district, and although the Magistrate of Howrah had at first no revenue jurisdiction, still there was a Stamp Vendor whose vending depôt was abolished about 1859 or 1860. He used to sell stamsp to parties frequenting the Moonsiff's Court Since the formation of the Deputy Collectorate, the sale of stamps has been placed under the supervision of the covenanted Deputy Collector. Stamps are now sold under the same rules as in other districts.

Registration of Deeds.

Under Regulation XXX of 1838 continued by Act IV. of 1845, was effected the registration of all deeds disposing of the proprietary right to lands, which

were originally dealt with under the provisions of the Regulations of 1793 A. D. by which all estates were shown on the quinquennial and Pergunnah Registers. Any officer in the civil employ of Government was eligible to be the officer for registering deeds, and a provision was made in cases of any sudden vacancy by death or otherwise of the Registering officer, for the Civil Judge to take up the duties himself, or to appoint some one *pro tem* to do the duties Howrah had also its Registrar shortly after the creation of a separate Magistracy in the person of the Magistrate. In 1846 the question was mooted as to the concurrent jurisdiction of the Registrars of Hooghly and 24-Pergunnahs with the Registrar of Howrah. Of course under recent arrangements, there is a special officer for this duty.

Telegraph.

In 1855 a small portion of ground was taken up between the Bandah and Sulkea ghats to build a house for the accommodation of the cable terminus of the line of Government telegraph In 1856 an addition to this land was made. The building was immediately erected, and was used also as the Howrah Electric Telegraph Office.

Roads.

The roads in Howrah in 1823 were all cutcha, and few in number. I cannot state the exact date when the roads began to be metalled. They have always been divided into two main classes. The first is known as Imperial roads. These are borne on the books of the Public Works Department, and all repairs are done by that Department. The other class is called local roads, such as the local officers have control over, in the matter of repairs.

Twenty years ago, there were only three roads of the first description in Howrah.

The first was the road leading from Bandah ghat to Charial. It was the old road leading to Benares, and was a very narrow rough cutcha pucka road. Sulkea was its terminus here. The khall at Charial was bridged over, the bridge resting on six arches.

The second was the Grand Trunk Road, running from south to north. In Howrah its length is only six miles and breadth 30 feet.

It was in the time we are speaking of, a pucka metalled road. It has since been macadamized.

The third was the road leading from Sulkea to Bali khall, and was in fact a part of the Grand Trunk Road, although with a separate name. It was of course pucka, and was a great thoroughfare for carts and pedestrians

The Grand Trunk Road cannot be thus summarily disposed of. It was commenced about the year 1833, and was undertaken to perpetuate the memory of Lord Willam Bentinck. It cost the Government fifty lacs of rupees to construct it. Previous to Lord Bentinck's time, there was only one road to the North Western Provinces, and when the Railway line was not in existence, it was an important line of communication with those Provinces. It commenced at Sulkea, and passed through a most circuitous course *viâ* Bancoorah and Hazareebaugh.

Of the second description, there were only six roads exclusive of the Municipal roads, which the Municipality in 1863 took over from the Public Works Department.

The first was an unmetalled but bridged road of sixteen miles, from Howrah to Juggutbullubpore.

The second was a continuation of the first, leading from Juggutbullubpore to Ampta, a distance of nine miles, though unlike the former, it was metalled and only partially bridged.

The third commenced from Seebpore and terminated at Mohirey, the distance between the two places being only eight miles. This road like the fourth, a distance of four miles, commenced at Mohirey and ended at Doomjore. It was unmetalled but bridged.

The fifth followed up the third and fourth for a distance of six miles from Doomjore to Jogodispore, and like those two was unmetalled but bridged.

The sixth took a different direction, and extended over a length of ten miles from Sulkea to Chundeetollah, and was unmetalled but bridged.

Altogether there were only nine miles of metalled and bridged roads, and thirty four miles of unmetalled but bridged roads.

Gradually however roads began to increase, and at present there are sixteen roads of the first class, twenty seven of the second, and twenty of the third, all borne, I believe, on the books of the Public Works Department. There are only six miles of Railway in the district It must not however be overlooked that the strand road of Howrah, running by the river side, in Ramkristopore was constructed in 1849. There are numerous footpaths all over the district.

Tenures.

There is no peculiarity in the tenures of land in this district. They are the same as in other districts of Bengal. There is the same Mokurery, Istemrari, Mourasi, Ayma, Izara, Ticca and Putnee with its numerous subdivisions as elsewhere in Bengal The Putnee is the smallest tenure in Howrah. Perhaps a cursory description of these may be acceptable.

Mokurery leases were fixed leases, though it was a tacit understanding when the East India Company granted these leases that, the tenure was only a life grant. These came in time to be grants made by proprietors of large estates as provision for dependant relatives, or for religious and charitable purposes, on which no regular khiraj was levied These grants were sometimes only subject to a small yearly payment.

Istemrari tenures were only a ramification of the Mokurery tenures, and were leases in perpetuity, the rents of which could never be enhanced.

Mourasi tenures are held by village contractors by right of hereditary descent, though the holder be not a proprietor. He retains the land however as long as he pays the established rent, and cannot be dispossesed if he continue paying such rent He has not the power to alienate the land without the consent of the parties of whom he holds.

Ayma tenures were grants made by the Mahomedan Government previous to the East India Company's accession to the Dewanny, or subsequently made by proprietors for a consideration, subject to a

small quit rent, but exempt for the regular khiraj. These tenures have always been understood to be hereditary.

Izara is a lease or farm of land held at a defined rent or revenue, either direct from the Government, or from an intermediate payer of the public revenue.

Ticca is a farm of revenue taken by a person who engages to pay a fixed amount of revenue on an estate or district, on condition of his being allowed to collect the revenue payable to the proprietor or the State.

The Putnee tenure is one of a peculiar nature, originating with the Rajah of Burdwan previous to the year 1819. The tenure was allowed to be held at a rent fixed in perpetuity by the lessee and his heirs for ever. The tenant had to furnish collateral security for the rent, or his general conduct, or he is exempted from this obligation whenever the Zemindar may think proper, but the Zemindar may, if he chooses, require security in the event of the tenure being sold for arrears of revenue, or on the occasion of the installation of a new tenant. The tenure is liable to sale for arrears of revenue, and if the proceeds of the sale do not satisfy the arrear due, the remaining property of the defaulter is liable to sale. These tenures are underlet to four degrees sometimes, on precisely the same conditions, and are valid, heritable, and transferable, and made answerable for the personal debts of the holder.

IV. Manners and Customs.

Condition of the people.

The higher classes of Hindoos in this district generally speaking have been always rich. And thanks to the efforts of the British Government, and of the Missionary body for diffusing education, the lower classes of the people have, by industry and persevering energy, risen from the depths of poverty, and carved out a decent living for themselves. This standard has however been attained at the risk of the old orthodox Hindoo, for his ideas of the superiority of birth and

caste have been scattered to the four winds of heaven. Very often we find a man of the lowest birth and caste, in a higher official position, than he who can boast of his pedigree for generations back. In fact, at present, the axe is laid at the root of the caste system, for no respect is paid to the Brahmin simply because he is a Brahmin. If he would command respect, he must be well versed in the Shasters, or possess an English education; and as knowledge spreads among the masses of the people the caste system will be destroyed root and branch. It is a peculiar characteristic of the district that as soon as a man saves a little money, he sets himself up as a petty trader. The people in the town are better off than those in the interior in every respect. The well-to-do Baboo in the town has generally a pucka house to live in, a decent dhootee (ধুতি) with a peerun (পিরণ) or shirt, and a fine chudder (চাদর) to put on, a Byttakhkhana (বৈঠকখানা) with a stock of English furniture at his command; while a village Baboo of corresponding rank has generally a kutcha house to lay his head in. You will see him perhaps with a dhootee round his loins, a pair of sandals on his feet, and the rest of his body bare. If you examine his byttakkhana your gaze will be met by the primitive tuktaposo (তক্তাপোষ) spread over by a galeecha (গালিচা) or suttrinjee (সতরঞ্চি), with a number of pillows of immense fatness. There is in proportion the same difference between a poor man in the town and one of corresponding rank, the ryot, in the interior. You will find the former living in a hut much superior to what the latter has. As for furniture, people of this class have literally none, but again here the former is perhaps able to sport a khutolee or beadstead, consisting of pieces of bamboo or wood on four sides, with leg posts, and joined by ropes, whilst the latter generally spreads a mat on the bare earth. The food of both is nearly the same, but whilst the former may get at luxuries now and then, the latter has no opportunity of doing so.

Furniture.

The house of a well-to-do Baboo in the town if pucka, and consisting of only a lower flat will cost Rs. 2,000, and if of both lower and upper flats, will cost Rs.

Cost of houses.

4,000. In the interior houses of this kind but not pucka will cost Rs. 600 and Rs. 1,000. A poor man's hut in the interior will cost Rs. 20, but the town man's will come to about Rs. 40. The number of inhabited houses built of masonry is 2,500, besides 1,18,00 houses of other kinds.

Dress.

The dress of the town as well as the village Baboo has considerably improved. I mean his office and out door visiting dress. A chapkan, (চাপকান) a pair of trowsers, a pair of polished boots, a shawl in the cold weather, and a muslin sheet in the hot weather with a pugree (পাগড়ি) shows off the town Baboo. The village Baboo does not generally use the trowsers, but prefers the dhootee under his chapkan. Coming to the poor man of the town you find him with a longer dhootee and a cleaner, sheet rather gamcha (গামছা) than the ryot inthe village.

Cost of living.

The monthly expenses for living of a town Baboo can be safely put down at from Rs. 60 to Rs. 100. Those of a village Baboo varies from Rs. 30 to Rs. 50. This sum is of course exclusive of all extraordinary expenses, such as those incurred for a shrad (শ্রাদ্ধ), or wedding, or poojah which depend generally on the means of the expender. The average monthly expense of a poor man in the town comes up to Rs. 15 or Rs. 20, whilst that of the village ryot may be calculated at Rs. 10 to Rs. 15. Generally however, this class of people have to live from hand to mouth, whether in the town or in the mofussil, but the latter labors under greater disadvantages.

Manners and Customs.

The manners and customs of the Hindoos do not differ here from those in other parts of Bengal. The same remark is applicable to the Mahomedans.

Games and Amusements.

Games and athletic exercises *e. g.* kopatty (কপাটি) very like prisoner's base, wrestling, and leaping are the same here as elsewhere in the Lower Provinces. Household employments, in-door and out-door amusements, both of males and females, such as kite flying, Goolee-

dandah, (গুলিডাণ্ডা) chess, cards, and spinning partake of the same character here, as in other parts of the country.

Festivals.

As the people here have their social occupations in common with their brethren all over Bengal, so have they their festivals in common also. These festivals, like those among all nations, are regulated either by the *dictum* of religion, or usages of society. These festivals occur in every month of the Bengali year, and from the proximity of the sacred waters of the Ganges, and the neighbouring orthodox village of Bali, all the festivals of the Hindoo calendar have been very generally scrupulously kept up. I shall cursorily notice those which are celebrated here with pomp, leaving out such as are common to all Bengal.

During the month of Bysack once I observed a number of pots and earthen vessels, in front of the door of every house in a certain village. On enquiry it turned out that, these vessels were placed in accordance with the observance of an immemorial custom for the purpose of quenching the thirst of cows and birds, and that before their being so placed a great poojah had taken place to propitiate the gods to send down rain; for be it remembered that, the time I speak of was the beginning of the Bengali New Year, *i e.* about the middle of April.

In Joishtoe is celebrated with great pomp in Howrah, the descent of the sacred Ganga from the matted hair of Siva, when perched on the top of Boikonta. Ganga having thus got freed from confinement, could not resist the sound of the conch blown by Bhagirath, but rushed headlong after the sound, and by her course liberated, from captivity, the sixty thousand sons of the king of Oude. If you pass down the bank of the Hooghly on this festive day of Dusohara, you will find the river dorned with garlands of flowers, and lighted with innumerable *cherags* fed with ghee. It is a gala day when the fishes are fed, and offerings made to Brahmins.

The next festival which claims our attention is the Doorgah Poojah celebrated sometimes in Ashin and sometimes in Kartick. It is a Poojah so well known that it requires no detailed notice. Sufficient

to say, that it is celebrated to commemorate the victory of the wife of Siva over the giant Moheshashoor, the terror of the gods and the scourge of the three worlds. The Doorgah Poojah season to the Hindoo is one of general rejoicing, as great as Christmas is to the Christian. All the scattered members of a family meet, presents are received and given, feasting is exchanged among friends, money earned by the sweat of the brow is freely spent. The voice of festivity rings loud everywhere, the country puts on a holiday attire, public offices are closed, and all is merriment and rejoicing. But its days are now numbered, and it will before long be a thing of the past. Already is the worship of Doorga in Howrah on the wane. On the last occasion very few families celebrated the Poojah.

The Churuk Poojah or the hook-swinging festival used to be celebrated a little in the interior in a magnificent style, in Choitra. The festival is an ancient institution, being in commemoration of an old king, who practised great austerities to obtain an interview with the lord of Kailas, a besotted drunkard. The festival is too well-known to need any detailed particulars. Even women are reported to have so far forgotten their modest nature under the influence of alcohol, and the persuasions of priests, as to have had their bodies perforated with the spike, but the instances must have been rare. The barbarous rite had however for some time past lost its hold, and when Government interfered, as in the case of suttees, and put a stop to it in 1865, there was hardly any opposition.

I shall now notice only one Poojah which may be called a social one. It is celebrated annually with great zest at Sathragachi. It is called the Barwari Poojah. It originated in Chogda in the year 1790, A. D., in Guptaparah famous for its monkeys, opposite Ula on the banks of the Bhagiruthee. The Brahmins of that village determined to celebrate a Poojah of their own invention, so as to render themselves immortal to posterity. They formed an association and chose twelve men, *baro lôg* (বার লোক) hence Barwari, to collect subscriptions and arrange details. Their labors were successful, for they collected a large sum of money, and gave themselves up to festivity for one whole week. Gradually the Poojah spread,

and was very probably brought over by the Barendro Brahmins of Nuddea and Jessore, who intermarry at Sathragachi. But as regards the time when it came into vogue here, I have not been able to ascertain.

The Mahomedan festivals are celebrated too. The Mohorum, in commemoration of the deaths of Hossein and Hassan, being the principal one, and at which mehters take no inconsiderable part; and in times past, not long ago, it was a common thing to find heads broken, the result of a *fracas* on Karbala day, when the Tajiahs are taken out with great pomp, for the purpose of being buried.

V. Institutions.

Botanical Garden.

The Botanical Garden opposite Garden Reach is one of the earliest institutions of the British administration. The Garden was founded in 1783 A. D., by Lieutenant Colonel Robert Kydd of the Bengal Army, Military Secretary to the then Government of Bengal, a man distinguished for botanical researches. The Government granted a site of 262 acres or 786 bigahs of land, and Kydd in turning this into a garden, had in view the encouragement of the study of botany on a regular system. The founder died in 1793 A. D, and a more delicate attention could not have been shown to his memory than interring his remains in the garden. A cenotaph is all that remains to remind the visitor, as he enters the garden from the river bank, of the great man who has passed away. The inscription on the tomb is characterstic of the man. It is a simple one in Latin merely recording his name, and the date of his death.

In 1796 A D. the Directors of the East India Company who took a lively interest in this garden, sent out several mahogany trees rather plants to be planted, and this was considered a great feat in those days.

Some years later, I believe about 1834, Dr. Wm. Roxburgh, a native of Ayrshire in North Britain, received an invitation from

the Government of Bengal to take charge of the garden. Responding to the call thus made on him, he arrived here with a determination to render the garden not only attractive in a scientific point of view, but to make it also a pleasant lounge for visitors to enjoy a holiday in. His endeavours were crowned with success. To say merely that the garden flourished, is to pay a poor compliment to the hard labors of Roxburgh. It not only flourished, but became the scene of useful botanical experiments, and acquired notoriety. It was Roxburgh who laid out in a scientific manner the different quarters and beds. New arrivals from England are said to have been struck, in beholding a singular exhibition of Asiatic plants, rich foliage, beautiful trees, and the beds possessing diversity of sizes, shapes, and forms.

Roxburgh was followed up by Dr. Wm. Jack whose labors in the cause of the garden were none the less important, than those of his predecessor. The garden had now passed its infancy, but the great man to whom this was due was not destined to die in the scene of his labors. He breathed his last in Bencoolen, but an inscription stone is raised to his memory to identify him with the garden,

In connection with the garden, the name of Wallich must not be omitted. He made great improvements up to 1815 when his labors closed.

In 1819, 62 bigahs of land were detached from the garden for Bishop's College.

The garden is supported solely by Government. Its establishment consists of a curator who was known in former days as the European gardner, a curator of the Herbarium, and a seed Collector. These are the European officials. Then follow the Native officials, among whom the principal is the Overseer in lieu of the European Sergeant of old days, and two writers. There is an establishment of 12 malees, 60 Dhangur coolies, 13 women coolies, and 50 boys.

The garden contains 17 tanks including canals, but has no wells. The river has encroached on the garden, but attempts have been made to erect artificial embankments.

In the early days of the garden, a library of scientific books was formed, and an addition was made to it in 1862, on the retirement of Dr. Thomson, the professor of botany in the Medical College, by the purchase of his books.

Another portion of land about 20 bigahs was detached in 1864, for opening a road on the north of Bishop's College from Howrah. This road is now a municipal road, and was made to set at rest the difference between the Municipal and College authorities about an approach from Howrah to the garden.

The plot of ground made over to the Agricultural and Horticultural Society conditionally as a nursery garden in 1835, was resumed in 1864, for the formation of a collection of indigenous plants.

There have been always a few buildings in the garden. Those standing at present are, a residence for the curator of the garden, one for the curator of the Herbarium, one for the seed Collector, and one for the Overseer. The pavilion constructed in 1856 by Dr. McLelland for entertaining the public, was destroyed by the cyclone of 1864, and has not been re-erected. A building is now in course of completion for the dwelling of one of the curators, his present residence having been condemned.

Students of the Medical College are to be seen every Saturday during the cold weather, exploring the garden in search of botanical knowledge. A number of visitors, say an average of twenty-five a day, go to the garden in the cold weather in quest of pleasure, and very often the pic-nics given here, lead to engagements terminating in marriage.

The garden has suffered from time to time very much from what is commonly called Acts of God. The heavy gale on the 3rd of June 1842 denuded the garden considerably. The cyclone of 1864 made the garden almost a ruin, uprooting two mahogany trees, out of the number sent by the Court of Directors of the East India Company in 1796 A. D. The cyclone of 1867 proved also very disastrous to the garden

There is a mangoe tree which is said to have been in existence since the time of Serajooddowlah It is on the river bank, near the old banian tree so familiar to those who frequent the garden.

W noticed a mahogany tree in the garden, the circumference of which is about 28 feet.

Colleges and Schools.

The first institutions we have to notice are the Toles These Toles are boarding institutions, kept up for the purpose of acquiring a knowledge of the Sanscrit language and literature. The students meet on the footing of members of one family. They are lodged, fed, and boarded here. Such of them as are not absolutely without means pay something to the proprietor, who is generally a very learned Pundit. The tuition is one which extends over many years.

Such an institution was established about the year 1800 A. D in Sathragachi by a man named Gouri Kanth Bhuttacharjea. Strictly speaking Gouri Kanth merely extended the benefits of the institution, which had been founded by his father some thirty years ago. The institution flourished up to 1860 when it began to decline, owing to want of charities which supported it.

A kindred institution is to be found in Bamoongachi, the proprietors of whch are the well known Seromonys. The present college is of about forty years standing.

At Baboodangah there is a similar institution. I have been unable to get any authentic information of this college.

Both these colleges are now on the decline.

The first English School which claims our attention is the Lower Orphan School. It was established in 1782 A D. under the direct patronage of Government, and provided for the education of the orphan children of soldiers. It originally received Rs. 3 a month from Government for the support of each orphan, the allowance was in 1786 A D. however enhanced to Rs 5 a month. The school was originally located in Calcutta, on the site of what is now called Dukkhinshore between the Cossipore foundry and Tittagurh. In 1785 A. D. a large house at Howrah, known as "Levett's house and garden," the premises of which extended from Howrah ghat to Telkul ghat, *i. e.*, 160 bigahs and 1½ cottahs of land, was put up for sale at Rs. 65,000. It was immediately bought up, and before the end of that year the lower orphan school was lodged there,

under the care of the Revd. David Brown as its first chaplain, up to the date of his resignation in 1788 A. D. Immediately after, the inmates of the upper school were also brought here. In 1790 A. D. this school contained nearly four hundred orphans of both the institutions, besides the staff of teachers and upper European servants, and as was to be expected, complaints were soon made of want of room and ventillation. It was also discovered that the young ladies of the upper school made no progress towards having homes of their own, although the eldest girl was not more than thirteen years old! Great was the anxiety of the committee of management that neither marriage, nor ophthalmia (*οφθαλμια*) nor other diseases not to be named, did not tend to decrease the number of marriageable girls. It was therefore determined to move the young ladies to a locality more productive of eligible husbands, since dancing, music, and all other feminine accomplishments, shown off at balls, purposely given, failed to secure the much desired end. In this dilemma the house of Mr. Richard Barwell, Commissioner of Alipore or 18th division, in Kilderpore, was offered for rental. The committee on seing the advertisement immediately assembled, and resolved to hire the house. This was on a Tuesday the 1st of June 1790 A. D., and the following Monday the 7th instant, witnessed the *exodus* of the upper school. The lower school at Howrah was not without its share of anxiety, in a financial point of view, to the committee. In 1808 A D., an attempt was made to remove it, but had to be abandoned. In 1815 A. D,, on the breaking out of ophthalmia among the wards, the opportunity of removing them to the cadets' buildings at Baraset was eagerly seized. The annual cost of the lower school in 1824 amounted to Rs. 70,000 a year.

The Baptist Missionary Society commenced its operations in 1793 A. D., under the Serampore Missionaries, and had Bazaar schools in Howrah and Sulkea. In 1820, they set up one school for Native boys, and one for Native girls. In 1830, they established a school for Native non-Christian and Christian boys, which still exists.

In 1821 Mr. Statham, the first Baptist resident Missionary at Howrah, opened, at Goosery and at Howrah, a boarding school for European and Eurasian boys, which he kept up for about six years.

In 1818 the Christian Knowledge Society determined to set on foot an extensive system of schools. These they divided into circles, each circle comprising a cluster of four or five vernacular schools. Howrah became one of these circles, and in 1824 numbered six schools. This circle extended in a straight line of ten miles from Seebpore to Bali, and was under the superintendence of Mr. Tweddle, and when it came in 1826 under the Rev. Mr. De-Mello's care, we notice the gratifying fact that one Baboo Mallee Nath Mullick paid Rs. 400, for their support. In 1827 an additional school was opened in Battra, and became very flourishing in 1828. In 1839 all schools with non-Christian sircars were closed. The English school, however did not come within the prohibition.

We then come to speak of Bishop's College. It owes its origin to the Right Rev. Thomas Fanshawe Middleton, D. D., the first Anglican Bishop in India. His earnest endeavours to erect a College, for the education of Native and other youth in the principles and discipline of the United Church of England and Ireland, for the purpose of eventually making them Missionaries, were responded to liberally by the Incorporated Society for the Propagation of the Gospel in Foreign Parts. The foundation stone was laid on the 15th December 1820, and the College opened in 1824. The buildings are of Gothic structure, and, cost £ 13,000. The Supreme Government granted 20 acres or 62 bigahs of ground for a site, to which Sir C. T. Metcalfe made an addition. The Society for the Propagation of the Gospel, the Society for the Promotion of Christian Knowledge, and the Church Missionary Society gave each £ 5,000. The Bishop himself contributed £ 80, and Mrs. Middleton presented a set of Communion Plate. The College occupies three sides of a quadrangle, but not joined at the angles. The southern side is however open, and faces the river The centre and sides are each 150 feet in length It is however but right to say that, the building as constructed by Bishop Middleton had only the eastern range of

buildings, and that its present shape was given to it by Bishop Heber in 1829. The College has a valuable library consisting of contributions by the Universities of Oxford and Cambridge, the Incorporated Society for the Propagation of the Gospel, Bishop Middleton, Dr. Mill, and others. It has scholarships and exhibitions. It was affiliated to the Calcutta University in 1860.

How are the mighty fallen! The Bishop's College conceived by a Middleton, and nursed by a Heber is now very little better than a howling wilderness. There is only one tutor with about half a dozen students. Its glory has departed.! Its prestige has vanished.! The associations connected with the names of Mill and Withers are things of the past. How would the spirits of these mighty dead grieve, if they were permitted to rise from their graves, and witness the sad desolation and wreck of one of the noblest institutions of India, in the cause of which whilst living, they worked with heartfelt earnestness and zeal!

In 1839, the Misses Hampton had a school for native girls, but it did not continue long.

In 1842, the Revd. T. Morgan of the Baptist Mission opened a Free School for European and Eurasian boys, and after laboring for sixteen years was obliged to close it.

On the 16th November 1845, the Magistrate of Howrah received one hundred and ninety applications from Hindoo parents to open a Government School. He supported the application on the terms which had then been recently decided upon by Government, for the opening of schools in all districts in the mofussil, in accordance with the recommendation of the committee of Public Instruction which was established in 1823. A house was hired for Rs. 60 a month, although a sum of Rs. 3,800 was subscribed for a building. The school opened on the 1st December 1845, and a local committee of management appointed on the 7th January 1846, consisting of,

G. F. Cockburn Esq	*Magistrate.*
Dr. W. A. Green,.....	*Civil Surgeon.*
Dr. E. Roer, ...	*Assistant, Salt golahs.*
Baboo Horo Chunder Chowdhry, and,	
Baboo Raj Coomar Banerjea.	

It appears however that the committee had died out, but when it is not ascertainable. The Commissioner of Burdwan complained in 1860, that there was no committee nor duly appointed visitors to the school. Of course a representation like this led to the reappointment of a committee immediately The school house was in 1847 built by Messrs Carter and Co., for holding one hundred and eighty boys. Government contributed Rs. 5,875, and a site of 2½ bigahs to the east of the office of the Superintendent of Salt Chowkeys in the Howrah Maidan. In 1858 students went up for the first time, to pass the Entrance Examination of the Calcutta University, which had been founded the year previous. The school is under the jurisdiction of the Inspector of Schools, South West Bengal. It has a library, and nine masters in place of the three with which it opened.

The Sulkea Aided Anglo-Vernacular School owes its origin to the philanthropy and public spirit of the late Baboo Khetter Mohun Mitter, a Mookhtear of the Howrah Court. In January 1855 this institution was established at Moorgeehatta for affording instruction to the middling and humbler classes of Sulkea, and its adjoining villages. In 1856 a separate Vernacular Department was added, and in 1857 a grant of Rs. 87 a month was obtained. The school was removed to Chowrastha in Sulkea, and sent up students to the Entrance Examination of the Calcutta University for the first time in 1859. Exertions are now being made to improve the status and tone of the institution. At the time the school was founded, a number of private schools were opened, but owing to their ephemeral character one after another died out.

A school for teaching the vernacular only to boys, was established with the aid of a Government grant in 1857 in Sathragachi, and located in a thatched building which was destroyed by the cyclone of 1864. The school was then removed to the premises of the founder, Baboo Kedar Nath Bhuttacharjea, where it continued for two years. It was then moved to a pucka building constructed at a cost of Rs. 4,000 and kept there till 1870, when it shared in common the premises used by the English schoo established in 1870.

In 1857, the Roman Catholic Mission opened a school for Christian girls. It was located in the premises of the Roman Catholic Church and was superintended by the Nuns of the Loretto House. It ceased to exist in 1862. A school has just been opened on these premises.

Before 1862, and especially in 1860 and 1861, several attempts were made by private parties, chiefly ladies to establish schools for the education of European and Eurasian children, but from one cause or another they all failed.

In the early part of 1862, the Revd. W. Spencer, Chaplain of Howrah, made an appeal for the establishment of such a school, the cost of which was estimated at Rs. 14,000. In 1863 the Government to whom an appeal was also made came forward very liberally, and granted Rs. 15,000. The Railway Co. were not behind hand with their mite, and the residents of Howrah also responded liberally to the call made on them, and a sum of Rs. 15,000 was raised from the fancy-fair held on New year's day of 1864 in the Howrah Maidan. The result of all these efforts is the noble edifice of Elizabethan style, facing the Maidan, known as "St. Thomas' School," which was opened on the 11th August 1864, by the late Bishop Cotton. It will be in the recollection of those who attended on that occasion that a tiffin was given, and after the close of the meeting, Mr. Spencer asked for subscriptions, handing round a subscription book, when one of the guests present, very facetiously observed, "it was a capital dodge to give a fellow a jolly good tiffin, and then put your hands into his pocket." The institution is supported by local subscriptions and schooling fees. The Magistrate and Chaplain for the time being are its trustees. It has opened a night and Sunday class free of charge. The school however appears to be not flourishing.

The first school for Hindoo girls established by Native gentlemen was in 1863 in Sathragachi. It received a grant-in-aid from Government of Rs. 15 a month, and taught its pupils free of charge, supplying them with stationery and books *gratis*, but about the beginning of 1870, owing to want of funds, it had to be given up.

Other schools for Hindoo girls at Seebpore and Sulkea have since followed in the wake of Sathragachi.

Mr. Spencer in 1865 found a school established in Ramkristopore by one Baboo Sreenath Ghose, and obtained a monthly grant from Government of Rs. 32 Here he introduced the study of the Bible, and called it the "Aided Anglo Vernacular Bible School." The placard with this inscription is still to be seen over the building. The school is supported by subscriptions and fees, with the Government grant-in-aid. The duties of the Head Master are discharged gratuitously by the S. P G Missionary located here, and those of the Secretary by the Chaplain.

Quite recently a middle class English school for boys was established at Sathragachi, and located in a building constructed in 1862. The school is allowed a grant-in-aid of Rs. 50 a month, and has a library attached to it.

A few night schools have been recently established.

There are now one or two schools for European and Eurasian boys and girls kept by enterprising European ladies.

There have been English schools off and on at Ampta, and Patshalas (পাঠশালা) all over the district, the oldest is supposed to be the one at Gholadangah in 1830, belonging to the Society for the Propagation of the Gospel.

It is a very singular fact that altho' the Mahomedan Government lasted for more than three centuries, not a single Mahomedan public College was established in Howrah, or any where else in their dominions.

The effect of these various schools among the non-Christians has been to destroy in the minds of the scholars all faith in their own religion, without substituting another; and many have grown up without any religion at all. If the effect of education as imparted in our Schools and Colleges has this defect, we must not omit to point out that very great advantages have also resulted. Superstition, servility, and dependence have lost their footing. The people are beginning to think for themselves. Public opinion is gaining ground daily, and a spirit of emulation and ambition has been stirred up. So early as the days of Rajah Ram Mohan Roy, we find a Brahmin from Sathragachi accompanying that great

man to England, braving the dangers of the *Kalapanee* and the threats of his family.

Charitable Institution.

In connection with the Howrah Church there is a branch of the district Charitable Society. The parent Society was organized in 1830 by Bishop Turner, its object being the grant of relief to the really poor living within the jurisdiction of a Government Church. Hence Howrah came within the jurisdiction of the Society. Gradually as the Native gentry contributed to the funds, the jurisdiction was extended to the poor of all denominations, whether living within the jurisdiction of a Government Church or not. The Society consists of a Central Committee, a Ladies' Committee, the District Committees, and a Native Committee. The Howrah District Committee is presided over by the Chaplain of the station.

Literary Institutions.

About the year 1841 or 1842, Mr. Robinson the Manager of the India General Steam Navigation Co., in conjunction with the Robertson brothers founded an Institute which they called the "Mechanics' Institute." Its object was to place reading within the reach of the dock-yard employés and others. In 1859, the Institute was put on its present footing, and located in a building which was situated in the centre of the workshops of the Railway Co., but in 1861 it was transferred to the small building on the Maidan facing Church Road, which was originally a Native Hospital. There it now remains under the superintendence of the Chaplain, who is aided by a committee. It has a large library attached to it, where newspapers, magazines, and periodicals of all kinds are to be found. Lectures are delivered, and penny readings are held periodically in connection with it. The Railway Co. contribute very largely towards its support.

The Rev. Mr. Spencer, of whom mention has been already made, instituted in 1864, a "Young Men's Debating and Literary Society."

During the latter part of the same year, the same gentleman with praise-worthy exertion addressed a circular to the residents of Howrah and its environs, requesting the institution of a Literary Association,

for mental recreation and improvement. In the early part of 1865 a meeting was held, at which it was resolved to establish a Society for the discussion of literary, scientific, and religious subjects. Meetings were held weekly for six months, after which the attendance commenced falling off, and the infant institution was threatened with a dissolution. In this dilemma men of acknowledged position and learning came forward, and re-established the Society on a more secure footing, and which henceforward, was named the "Canning Institute," in memory of Lord Canning who had recently died. Instead of the weekly meetings, monthly lectures were delivered during its sessions in the cold weather. This arrangement still continues.

In connection with the Baptist Mission, there is a "Young Men's Mutual Improvement Society" which meets once a week.

Political Institution.

A branch of the British Indian Association was established in Seebpore in 1859, for ameliorating the condition of the Natives of the soil, and for co-operating with the parent institution at Calcutta, but in about half a dozen years the Association collapsed. During its existence it achieved some improvements.

Other Institutions.

A Masonic Lodge named "Anchor and Hope" was started about thirty years ago Its meetings were held near the Salt golahs in the house of one Mr. Bastard. It numbered among its members the influential people of Howrah. Subsequently a Scotch Lodge, "St. Thomas in the East," was also opened. It had its meetings in Ross' road, in the house of John Price. It was then removed to Chandmaree. After this, both these lodges held their meetings at the ice house in Golabaree conjointly. They flourished for a time, and then collapsed.

Towrds the end of 1860, just three years after the Sepoy Mutiny, the Government of India determined to encourage the martial spirit of the citizens, which had been stirred up by recent events. When the muting came, Government was unprepared to, at once, defend the hearths and homes of its subjects. To prepare citizens to turn out at any emergency which

may arise, Government decided to issue to them arms and accoutrements under certain conditions. Volunteers were formed into Regiments in many districts, and among them in April 1861, a body of fifty nine persons of Howrah offered their services to Government. These were accepted, and were formed into a Company of the Railway Volunteer Rifle Corps, and placed on a Military footing. They have different grades of Military Officers chosen from among themselves, and an honorary Chaplain. They had their target grounds at Nelloonh, which has just been removed to a more convenient spot on the west side of the Railway line.

During the early days of the Railway Co. the Directors, in the hope of benefiting the large number of men they had brought out from England, or employed here, opened out places of amusement and recreation. A large room in a building situated in the very heart of their workshops was appropriated for purposes of a Mechanics' Institute, library, and theatre. In 1861 the building was pulled down to make way for improvements, and in its stead the present zinc roofed theatre on the river bank near the Cutcherry was constructed. The front is of Gothic structure. Its length is 115 feet and breadth 30 feet It is capable of accommodating five hundred people. The house is lighted by two gas sun lights of 36 jets each, and has a gas furnace and gasometer. The performers are amateurs, generally employés of the Railway Co. During the current year, the theatre building has undergone a complete renovation. Its affairs are presided over by a committee of management.

The Native theatre at Howrah is of very recent origin. About four years ago, an amateur party of performers came over to their friends at Seebpore from Bow Bazar in Calcutta, and by way of amusement they acted a comedy called "Peddabutty." This performance was witnessed by the inhabitants of Batrah, Sulkea, and Seebpore. A spirit of emulation was thus stirred up in the hearts of the Howrahites. The people of Seebpore first made an attempt, and on its succeeding, Batrah and Sulkea followed; but whilst Sulkea did not keep up acting, the other two places did. The Native Hospital Commitee thro' the personal exertions of its Secretary, Baboo Dwarka

Nath Banerjea, Deputy Magistrate, induced the people of Batrah to come forward and help the Native Hospital by a performance. The call was responded to, and a performance was held at the Railway theatre. The Seebpore amateurs were not also behindhand. Both these parties have won the applause of the public. It is much to be desired that some enterprising friends will take up the subject, and give the institution, now in its infancy, stability and permanency.

There are two Cricket clubs in the station, the older being composed almost exclusively of the Railway employés. The other is of comparatively recent date having been organized only four years ago, and is composed of others along with Railway employés.

A Boat club came into existence during the present cold weather, and is a source of an evening's amusement to the Railway Co.'s servants.

Churches and Missions.

The Baptist Missionaries of Serampore, as it has been already stated, commenced their operations so early as 1793, A. D., by occasional preachings. Regular itinerant preaching commenced in 1820, by the Society in Calcutta, who kept it up only for three months. The Mission at Howrah became a permanent one in 1829. (The English chapel in Cullen place was built by Mr. Statham in 1821. This chapel had to be removed in 1865, owing to the Railway Co., taking up the site A new chapel of Gothic structure was built that very year at the junction of Dobson's lane with King's lane. The building however loses its Gothic character, when the flat roof strikes the eye. The expenses of the chapel are met by collections at the door, there being no pewage rates for the seats. Its entire cost of support including repairs is defrayed from these collections and subscriptions. It contains one hundred and seventy seats with about sixty more in the large Vestry.

The Mission of the Society for the Propagation of the Gospel was set on foot by the Society for Promoting Christian Knowledge Its first operations were chiefly confined to the establishment of circle schools noticed above, during the years 1824 and 1830. The first

enquirers the Mission had were from Sulkea, and it is remarkable that they were fishermen by caste Sulkea originally formed a part of the Tollygunge Mission but was detached in 1833. Mr. De-Mello was the first Missionary of the S. P. G appointed to Howrah in 1826.

In the early days of the Howrah Mission two respectable Brahmin ladies became converts to Christianity, one joining the Church of England, and the other the Baptists, and afterwards the Church of England. The Missionaries had their residence in the present Cutcherry buildings.

As this subject enters into a connected account of the establishment of the English Church at Howrah, I propose to speak of both together.

In 1822 the Rev. Mr. Hawtayne Chaplain of St. James' Church Calcutta, held Divine Service only on Sunday morning at Howrah.

In 1823 Government allowed the Service to be held in the central room of the present Cutcherry building, and the use of two or three rooms in that building to Mr. Hawtayne and the Principal of Bishop's College and S. P. G. Missionaries, by whom Mr. Hawtayne was assisted. Funds and the requisite furniture were provided also at Government expense. In 1824 one of these Missionaries established also a Sunday evening service. In the following year, the resident clergy of Bishop's College were formally vested by Government with the ecclesiastical charge of Howrah. In 1827 a Chaplain was put in charge *pro tem*, to whom was given the use of some additional rooms in the building. On his leaving, the College clergy and S. P. G. Missionaries again took up these duties and occupied these rooms. In 1830 the Principal of Bishop's College put forth his best endeavours to have a permanent Church. Subscriptions were asked for, and the entire cost of the building Rs 19,000 was almost collected from this source. Government only contributed Rs. 1,200 and some materials. The building was constructed on a site granted by Government, consisting of five bigahs of the ground attached to the lower orphan school premises, and was finished in 1831, and consecrated under the name of "St. Thomas' Church." It then had one hundred and thirty seats. Its Services and parochial duties as

hitherto were performed by the Principal and Professors of Bishop's College, and the S. P. G. Missionaries. The building was made over to Government on condition of Government paying the monthly expenses of the establishment. As no Chaplain was appointed, Government granted Rs. 100 a month for the travelling expenses of the Bishop's College clergy, and of course allowed them the use of the rooms in the Cutcherry building hitherto in their occupation. In the middle of 1843, a Government Chaplain in the person of the Rev. J. T. Jones was appointed. In 1850 pew-rents, and in 1861 a peal of bells were introduced. The Vestry came to life again in 1862. A new clock was erected in 1863, and an organ put up in 1865. The Church was enlarged in 1868. It is difficult to decide of what structure the building is.

The Roman Catholic Church standing in Cullen place is a verye large building of the Ionic style. It was built in 1832 by the Rev. Fre Paul de Gradoli, at a cost of Rs. 40,000, realized by contributions from wealthy Portuguese families in Calcutta, aided by a few local subscriptions. The founder was considerably helped by the better class of the Roman Catholics in Calcutta, to enable the securing of the residence of English speaking clergy, the Mission at the time being in the hands of the Indo-Portuguese Clergy. It is a remarkable fact that the late Bishop Wilson was compelled by the importunity of the founder to subscribe Rs. 50 towards it. At least such is the current report. The Church was the same year that it was built, blessed and consecrated under the name of the "Church of our Lady of the Happy Voyage." It is supported by voluntary contributions, having no permanent funds at its command. It was intended for the accommodation of five hundred people, but in 1854 a portion of the building was walled off, leaving accommodation for three hundred and fifty person.

Brahmo Somajes.

The Brahmos established a Somaj at Sathragachi in 1858. It used to meet on Sunday evenings in the house of a gentleman of the village for purposes of worship, but owing to want of support, not pecuniary support, it had to be closed in 1864.

Whilst this institution was in full operation, another one was opened in 1861 in Ramkristopore .Its members used to assemble for worship up to 1868, every Tuesday evening, and on the mornings of the last Sunday of the month. Since 1868 their meetings have discontinued.

Temples and Mosques.

In Goosery on the banks of the river, many years ago, a Bhooteea Gossain is said to have built a small temple of Siva, which exists, to this day. This is a building of a very curious character. The body of the temple is of Bengali fashion, with a portico of Grecian form. Added to this curious anomaly are a number of Bhooteea figures.

In Sulkea on the Benares road there is a pagoda of Siva Thakur. Siva occupies the two wings, whilst the central building is reserved for Sreedhur Thakur. The pagoda has been in existence for the last eighty-five years, and was built by a man named Kedernath Satkhan, a koloo (কলু) or oil-man. The temple is now in the possession of his heirs.

In the interior or parrah (পাড়া) of Horrogunge, there was a temple of the goddess Shitolah, who is invoked to cure all patients afflicted with small pox. This temple was removed to the "Benares road" about twenty fours ago.

Juggernath had many many years ago, a temple dedicated to him on the Bandaghat road, but the god had to suit the convenience of Government in 1858, by giving up his residence for the purpose of the road being widened. The original temple is said to have been a very old one.

On the road leading from Howrah to Goosery there is a small place of about thirty years' standing. It is a Thakurbaree built by one Sree Nath Roy of Calcutta. The presiding Thakur Modon Gopal belongs to the Voishnav sect. About one hundred and fifty people of all castes are fed here daily by the proprietors.

Kali has also on this road a temple built about the same time belonging to a man called Pudda Lochun Bhuttacharjea.

There is a Mosque at Goosery which was built on a waste piece of land in 1853 by Moonshe Ameerooddee. His sons are the present proprietors.

In 1830 at Sulkea, a Mosque was constructed by a Buxoo Jemadar whose son-in-law and nephew are the present proprietors.

Between the "Union" and "Albion" docks, Neaj Beebee had a Mosque in 1853, and Beebee Motee a few months after, erected another between the "Caledonia" and "Commercial" docks. Neither of these mosques are now in existence.

Near Chasbagan there is a mosque, some say a hundred years, others say only thirty two years old. I have not been able to get any definite information about this Mosque.

At Ramkristopore opposite Mullick-ka-fatok in the Poorana Saer or Bazaar road, a temple was built by one Bisso Nath Chowdhry in 1837.

Besides these, in Seebpore, Sathragachi, and Batrah there are temples, some large, and some small. There are durgas all over the town in commemoration of holy men, who advanced the cause of the Mahomedan religion, but naturally enough there are no Mosques at Sathragachi which is peculiarly a Hindoo village.

It is a remarkable fact that prior to the acquisition of the country by the East India Company, the people at Sathragachi had to pay a douceur of Rs. 500 to the Nawab, for permission to build a masonry pillar with a pucka roof, for the purpose of planting a Toolshee (তুলসি) tree. This was the first pucka building in the village. After this date pucka houses commenced being built.

Five years ago, I had occasion to pass through Oolooberiah, but no temples or mosques attracted my attention. Doubtless there are one or two small temples and durgas not worthy of notice. The only buildings, which claimed my attention were the disgraceful Dak Bungalow, and the still shabbier Cutcherry of the Moonsiff. I also noticed a small Bazaar on the banks of the river.

Hospitals and Dispensaries.

In 1828 we find a large upper roomed house at the Howrah ghat, not a stone's throw from the waters edge occupying a site now swallowed up by the Railway Co.'s premises. To this house the sick seamen of the port used to resort for medical treatment and advice. This house rented at Rs. 100 a month and placed under

the supervision of Mr. Linton, a ship Doctor, assisted by a junior apothecary, was known as the "Seamen's Hospital," and received the support of the public, and of the Calcutta merchants. On Linton's failure. Dr. Duncan Stewart in 1842, in conjunction with Rev. Professor Street of Bishop's College, and Messrs Taylor, Bowring, and James Mackenzie resuscitated the hospital, which was located in the same building. About 1851 Howrah having been fixed upon as one of the *termini* of the East India Railway, notice was given to the Committee of management to remove the hospital. The Committee accordingly in 1852 issued a circular, appealing for contributions, to construct a building, the upper flat of which was intended for the residence of the Medical Officers attached to the institution. Pending the result of this appeal, the hospital was removed to Chandmaree, and located in a house rented from one Mr. Hudson. Subscriptions were slow in coming in, and hence there was a delay in constructing the proposed building. Meanwhile the line of rail had opened, and the sick employés, of the Railway Co. were also treated there. This arrangement continued up to 1856, when a fresh appeal was made to the public, and it was at the same time proposed to found a General Hospital. The appeal was not made in vain Government granted a site near the Cutcherry. Rs. 14,000 were subscribed, and further assistance promised. The year 1858 witnessed the beginning of the construction of the building on the Maidan, now known as the "Howrah General Hospital" of Etruscan and Gothic structure. It was opened on the 7th May 1861 when the Chandmaree house was given up. It has treated from 1862 to 30th June last 1,28,753 patients, and is on the receipt of Rs. 1,551 a month, consisting of grants from Government, the Railway Co, the Municipality, and public subscriptions. It has received lately donations from some of the Native nobility, but as the number of patients treated is very large, its expenditure is considerably more than its income. The fancy-fairs held on its behalf at the Botanical Gardens have proved failures since the accident on the river on 1st January 1867. A fresh appeal has been made for its support.

In the year 1844, we find a young lad, Robert Nicholas Burgess, almost fresh from the Medical College, now an experienced medical practitioner, arrive at Howrah, and with the usual fire and heat of youth determined to carve out an independent position for himself in future, for at this time he was content to earn his living by accepting a subordinate position in the Hospital. Near the "Seamen's Hospital" he set up a dispensary, and dubbed it the "Howrah Medical Hall." He moved up a few paces to the west in a short time, and when the Railway Co. took up this place also, he removed to Cullen place, and about four or five years ago moved into Tandel Bagan road.

It appears that in the building now known as the "Mechanics' Institute" very many years ago, the date I have not been able to ascertain, there existed a Hospital for Native out-door patients, and that the building itself was constructed for this purpose by subscriptions. At any rate, medicines were dispensed here gratuitously.

About the year 1867, the Committee of the Howrah General Hospital pointed out to Government that there was an urgent necessity for establishing a separate Hospital for Natives. Government granted the sum of Rs. 5,000 towards the object. With this sum, and the collections made from the Native community, a site has been purchased, but more is needed for the building which it is intended to erect in Kala Beebee's garden.

As civilization has advanced, other dispensaries have come to life, some of which have collapsed.

At present there are four at Seebpore, three in the interior or parah (পাড়া), and one on the Grand Trunk Road leading to the Botanical Gardens near Ahmuty and Co's buildings.

There is one at Ramkristopore, adjoining the Mullick's Fatok, known as the "Asiatic Medical Hall."

There is a dispensary at Chowrastha in Sulkea, where quite recently a dispensary for the sale of homœpathic medicines has been established.

We notice also a dispensary at South Batrah. There is another small one at North Batrah.

One of Baboo Raj Mohun Bose's sons opened a dispensary on the north side of Sulkea, but after a few months removed it to Chandmaree where it still continues.

Besides the innumerable kobirajes (কবিরাজ) who effect more kills than cures, there are in the town of Howrah, eight medical practitioners, not in Government employ on the Allopathic system.

There are doubtless graduates from the Medical College, and dispensaries scattered throughout the district.

I am told, that because the town is well supplied with druggist's shops, Government medicines cannot be sold largely, notwithstanding that they have been offered for sale at cost price.

A Mrs. Dr. Lee set up for sometime as midwife, but obtained no practice. There are of-course many native midwives. If they could only be induced, to avail themselves of the opportunities now offered by Government, to learn practical midwifery in the Medical College Hospital, it would be a great blessing to the district, but in the present state of Native Society the wish is almost hopeless.

Howrah has also a Veterinary Surgeon for the cure of sick horses.

VI. Commerce.

Salt.

It must be remembered that the East India Company was originally purely a trading body, and as such commerce occupied a very prominent part of their transactions. On the acquisition of the Dewanny by the Company, the revenue arising from the salt trade was set aside exclusively for paying their European servants. In 1766 A. D., the price at which salt was to be sold was fixed. In 1772 A. D., salt every where in Bengal was placed on the same footing, and manufactured for the Company. The manufactories were farmed for five year's but within a years' time the farmer had the disposal of the salt manufactured by him. In 1780 A. D., the system was changed. European servants had wages given them in lieu of the

profits with a commission on the profits, and in the regulations of 1793 A. D., this system of monopoly was continued, and was only given up in 1862. In Howrah however no salt has ever been manufactured. It is difficult to ascertain the exact date when the golahs in Howrah, which have been always looked upon as Bonded Ware houses for imported salt, came into existence. The time must have been between 1793 and 1801 A. D, for in the latter year we find that the superintendence of the golah here was placed under the control of the western Salt chowkey. In 1819 the supervision passed into the hands of the Board of Customs, Salt, and Opium which had just then been created, and the Superintendent of the western Salt chowkey was placed in subordination to this Board. In 1826 it was found necessary to create an intermediate class of officers called Salt Agents, and the Midnapore and Hidgelee Salt Agents had authority here. In 1835 Uncovenanted Agency was more largely employed, and in 1838 they were empowered to adjudicate on cases brought before them wherein offences had been committed in contravention of the Salt Laws. Subsequently a Controller of salt was placed over this Uncovenanted Agency, and his office was continued up to so late a date as 1863. In 1817 a portion of the building, vacated by the lower school of the Military Orphan Society two years ago, was converted into a residence for the Customs Office here, and into ware houses. The residence of the Salt Department Officer continued in these buildings up to 1859. The golahs were originally located at Howrah, but when the Railway Co., opened out their premises, the golahs were removed to Sulkea. Here they did not continue for a long time, as the buildings were burnt down. New buildings were erected on the site opposite. Additional golahs for want of space had to be put up in Goosery in 1861, in the premises of Mr. S. H. Robinson, in Bandah ghât, and in Seebpore. Abuses had crept in into the Salt Department at Howrah, and reached a climax during the incumbency of Mr. Torrens, who found both European and Native Officers very corrupt. He adopted an original mode of remedying this evil, by ordering an indiscriminate dismissal of the employés, among

whom was, I am told, Ram Rutun Bose of whom we have spoken elsewhere. Mr. Torrens however restored two of the European officers, and commenced working anew.

As has been noticed above, the Howrah Golahs were always considered Bonded Ware houses. Salt manufactured at Tumlook and in the Balasore, Pooree, and central Cuttuck Agencies, is brought down here on account of Government by contractors. Questions have been often raised as to the propriety of Government paying the cost of transit of salt to these golahs, and the abolition of the golahs have as often been proposed; but, Government being supposed to keep always a reserved store, the proposals for abolishing the golahs have fallen through. At these golahs salt is not only received but also delivered, the salt being brought from those Agencies which are the least accessible to merchants. Salt was also imported from the Coromandel coast for storage and sale. The practice was discontinued in 1845-46, but renewed in 1852-53. In the interval Kurkutch salt was indented for from the Chilka Lake. Owing to there being no Orissa salt in store in 1852-53, salt manufactured at the 24-Pergunnahs Agency was stored here A proposal, was made in 1853-54 to leave the importation of salt to merchants but resulted in smoke. The other proposal of the year to charge the cost of keeping up the golah to the salt manufactured throughout Bengal met with a similar fate. The third proposal to export Pangah salt from Cuttack was only carried out. An important epoch in the history of the Salt golahs was the year 1855-56; for in this year, salt commenced passing into the interior by rail. Salt from Scinde was brought to Sulkea in 1858-59. In July 1863 the Pangah salt stored in Sulkea was withdrawn, to clear the stock in the rented golahs at Goosery, but as the measure was unattended with success, the Sulkea golahs were re-opened for the sale of salt of that quality. In this year a considerable quantity of salt was brought up from Madras for sale. The cyclone of 1864 did considerable damage to the Sulkea and Goosery golahs. After the monopoly of salt was given up by Government, Howrah was excluded from chowkey limits, and placed in 1864 directly under the Customs Department of Calcutta.

A railway siding was laid down from the Howrah *terminus* of the Railway Co., to the Sulkea Salt golahs in November 1864, to facilitate the transport of salt by rail, but had to be abandoned in January 1865, owing to the small traffic which the Railway Co., had, in consequence of merchants preferring to cart away the salt. The tramways laid down at a heavy cost were also abandoned or the same reason. The Goosery golahs were never very popular owing to the river bank having silted up for some time previous to 1865-66. In May 1866 the surrender of the lease of the Goosery premises, if they could not be sublet, was directed, on payment of reasonable compensation to the owners. Howrah was re-established as a Pass station in January 1867 after an interval of two years. Up to August 1868 deliveries of bonded salt were presided over by a class of men called Kyalls and Tippanovisses, but as they were generally corrupt, responsible Customs Officers were placed in charge of deliveries. The Railway Co., in 1868 asked for a portion of the premises of the Sulkea Salt golahs for the purpose of storing salt intended for conveyance by rail, but as Government had to use these buildings in consequence of an increase in the storage, the request of the Railway Co., had to be declined. Another application this year made by Messrs Simpson and Co, to farm the jetty at the Sulkea ghat built in 1862-1863 at a cost of Rs. 27,000, to facilitate and expedite the landing of bonded salt, was like wise declined. The salt golahs now in Howrah, at Sulkea, Seebpore, and Goosery are not only self-supporting, but a source of revenue to Government. The golahs are repaired quadrennially. The other salt chowkeys, though not in Howrah but which are subordinate to its jurisdiction, are in Bhuddessur, Mundul ghat, and Seelgunge.

Docks.

Previous to 1780, A. D. Surat, Bombay, and Pègu used to supply Calcutta with ships. At this time Hyder's devastations in southern India caused great anxiety to the English at Calcutta, in consequence of their inability, for want of ships, to convey food to the troops engaged on the battle field. Thus famine, among the English residents in the Peninsula

of India, gave rise to ship building in Howrah, and in 1796 A. D., we find docks at Howrah. A Mr. Bacon established a dock in 1796, in Sulkea, and a frigate named "Orpheus" was the first vessel that was hauled in for repairs. It is not now in existence, having failed about 1825 inasmuch as it was not suited to the purpose, and his employès left him having set up for themselves. The site of this dock was that piece of ground where the Railway station house now stands.

The next one was the dock constructed in 1800, A. D. at Golabaree by James Mackenzie who remained proprietor till 1861. From this date to 1864, the dock continued in the possession of his relatives, and then passed into the hands of a Joint Stock Company under the name of the Howrah Docking Co., A branch dock was opened out the following year close by. These docks are now commonly known as Mackenzie's old dock and new dock.

The "Patent Slip" was founded at Golabaree about the year 1810 A, D, by a Mr. Beauchamp for the purpose of hauling ships in. For thirty nine years the "Patent Slip" did business, but in 1849 it was sold to Taruck Nath Poramanick who turned it into a dock the following year, and named it the "Caledonia dock" under which name it still exis's.

George Walker set up a dock in 1815 A, D, at Golabaree which worked for some time, but when he died the property passed into the hands of Radha Mohon Poramanick, and received the name of the "Commercial dock." On his death, his executors, held it in trust for the present proprietor Rakhal Dass Poramanick, the grandson of Radha Mohon.

James Mackenzie, of whom we have spoken above, established in Sulkea in 1824, a ship building yard under the name of Jop and Co. and worked the firm for a few years.

In 1823 the opening out of the strand road in Calcutta, by the exertions of the Lottery committee, caused the breaking up of the docks, which had been established in Clive street. Consequently the ship-builders came over to Howrah, and by degrees set up docks there.

The first of these so set up after this year were the Lower dock and the Upper and Middle docks. The Lower dock was the one which first came to existence under the proprietorship of Blackmore. It then passed into the hands of Kydd, and afterwards of Richardson. The Upper and Middle docks were opened a couple of years later by Mathew Smith, who sold the property to Bignon. The site occupied by these docks was to the south of the salt golahs. On the demise of Richardson and Bignon, the docks passed into the hands of a man named Currie, then of Rustomjee Cowasjee, who in the year 1836 sold his own docks at Kidderpore and took possession of these. They had not been long with him, when he made them the property of a Joint Stock Company under the name of the Calcutta Docking Co., by which name they are still known.

In 1826 there were eight ships-wrights in Howrah with yards between Seebpore and Goosery along the river side.

The building of docks appears to have received a fresh impetus about the year 1840 from what cause I have not been able to ascertain.

Ambrose and Co., set up a yard for building ships in 1840 in Sulkea, but a few years after, it closed, and there is nothing left to identify the site occupied by them.

This year Thomas Reeves built at Sulkea a dock which went by his name. He retired in 1858 selling his property to the Peninsular and Oriental Steam Navigation Co. Hardly had the sale been effected, when Mac Nicol and Brown took a contract for working the dock, which was then named the "Union dock." The contract was for a period of eleven years, which expired in 1869, when the Calcutta Docking Co., stepped in, and continue still connected with it.

A man named Reid in conjunction with Joy Gopal Mullick built in 1842 the Hooghly dock-yard in Sulkea, and carried on business under the style of Reid and Co, and although Reid retired a few years after, selling his share to Joy Gopal, still the business is carried on under that name.

Bremner set up a dock in 1844 immediately above the Howrah ghat. The site is now occupied by the Railway Co.'s coal depôts. He named the dock after himself, but had to close his business in a few years owing to the formation of an immense chur on the front of the dock.

The "Albion dock" in 1847 was established by Cochar, Roberts, Pitumbur Mookerjee, and Gladstone in partnership, on a plot of land tenanted from Rao Baneyram by a man called Shumsooddee ghat manjee, who used the land for repairing boats. About half a dozen of years after, or in 1852, Roberts, and Pitambur sold their shares to the two other partners. In 1854 Gladstone sold his share to Stewart, and in 1856 Cochar did the same, Mac Nicol being the purchaser. At the same time Stewart disposed of his share to Brown. Mac Nicol and Brown worked the dock up to 1859, but had to close, having got into a litigation for possession of the land on which the dock is situate. MacNicol and Brown then commenced building flats, and did so up to 1867 when the business began to flag, and the following year saw its close.

The Ganges Steam Navigation Co., built a mud dock in 1848 in Sulkea, which was bought up in 1861 by Hugh McLardy.

The "East India dock" was built in 1849 by Ramkinoo Sircar along with Joy Narain Sattra and Kally Coomar Coondoo in Sulkea, but which owing to the disputes among the partners had to be closed in 1865. The plot of land on which the dock was situate was, originally in 1790 A. D., occupied by Gilmore and Co. for building ships. In 1836 Gilmore and Co., however gave up ship-building, and from that date till Coondoo and Co., took up the land it was a mere waste.

It will perhaps be useful to learn that the line of docks now existing extends from Howrah to very near Goosery, and is situate in the following order commencing from Howrah.

1. The Calcutta Docking Co. 2 Mackenzie's old dock, or the Howrah Docking Co. 3. Caledonia dock. 4. Commercial dock. 5. Mackenzie's new dock. 6. Hooghly dock. 7. Union dock 8. East Indian dock (in ruins). 9. Albion dock (closed).

10. Ganges Stream Navigation Co.'s dock (in possession of McLardy's successors, McLardy having lately died.)

Beyond this line, there are a few mud docks calling for no particular notice.

Ferries.

In the year 1840, at the time the question of a bridge over the Hooghly was discussed, a steam ferry was also thought of. It was intended that this ferry should run from below the Salt golahs. Boats were accordingly sent for from England by the same Company, which had ordered the materials for the intended bridge, but the boats shared the same fate as the materials of the bridge.

A few years later a steam ferry plied between Armenian ghat in Calcutta and the Howrah ghat. The boat was built by a Mr. Taylor, who sold it to one of the partners of Bathgate and Co. This gentleman in a very short time disposed it off to a man named Fransz, who in his turn sold it to a Native gentleman, who about the year 1846 owned another steam ferry which plied between Bandah ghat in Howrah and Hatkôlla ghat in Calcutta. Both these ferries were worked entirely by Native Engineers and a Native crew. About two years after both sunk in a storm. He had others subsequently built which were also lost in the cyclone of 1864. Since then he has owned another which plies between Banda Ghat and Hatkola ghat, and is also seen occasionally plying between Howrah ghat and Armenian ghat.

A boat was constructed by a Mr. Reeves, a ship-builder for the purpose of drawing out ships from his docks, but proving useless she was laid by at Garden Reach. Mr. Stevens an Engineer hired her, and attempted to run her between Chandpal ghat in Calcutta and Tribenny in Hooghly, but was found not to answer this purpose. Then one Mr. Avietmall hired the boat, widened her decks, and in 1852 ran her from Baboo's ghat in Calcutta to Oolooberiah Creek. Of course as was to be expected he met with the same opposition from the manjees of dingees as the owner of the ferry plying between the Howrah and Armenian ghats, but

owing to the boat not being suited to the purpose for which she was used, she had to be given up within a short time.

Within the last four years Messrs Bremner and Thom owned ferry boats for the purpose of plying between Oolooberiah and Calcutta. They had to stop business within a short time. There is now a ferry owned by a Native gentleman which plies between Oolooberiah and Calcutta regularly.

Besides these ferries, the East India Railway Co's ferries "Calcutta" and "Howrah" ply between their jetties on both sides of the river for the conveyance of passengers and traffic.

Country Boats.

There are of-course the "Baboo Boats" or light vessels manned by a Hindoo crew, and the "Bangal Manjees" Boats, manned by a Mussulman crew, from Noakhally and Chittagong, who ply between Calcutta and Howrah at the different ghats. The latter class of boats can be had at any hour of the day or night for crossing. They act also as a channel of communication between the shore and ships riding out in the stream. They are occasionally used as cook room boats, by people going out in budgerows or bowlias on a trip on the river, or on a journey to Moffussil districts. The former class of boats are generally owned by office Baboos, who live in the suburbs of Howrah and Calcutta, and use that mode of conveyance. As soon as the Baboos go away to their respective offices in the morning, the boats begin to ply. They are seldom to be seen after sunset. All these boats are registered, and have to comply with certain laws especially made for their registration.

Boats are built in Seebpore and Sulkea which are used for the purpose of carrying goods and salt.

Fishermen's smacks are to be seen on the river throughout the year, but their number greatly increases during the Hilsa fish season.

Saltees (শালতি) or flat bottomed, canoe shaped boats are to be found in use during the rainy weather in the interior of Howrah. They generally go over paddy fields where water collects, and over creeks, which contain water in the rains only. An excellent

description has been given by a traveller of these boats. He says, "The traveller has to recline on his back, 'cabin'd, cribbed, confined,' beneath a small roof of wicker work, which neither keeps the water from splashing upwards, nor very effectually excludes the sun"

Bazars and hauts.

At Rajhaut, below the Botanical gardens almost opposite Akra farm, there is a Bazar and a hât. The latter is held once a week. There are Bazars at Seebpore. The Bazar at Poorana Saer, near Khooroot, is only about sixty years old, and was established by a family of the Dalals. At Ramkristopore, a hât is held every evening, where all sorts of vegetable, fish, and even clothes are sold. At Sathragachi a hât is held once a week. Then we have Bangal Baboo's Bazar, properly a hât, held every morning. Close by are the Belileos' market, and the Municipal market where English vegetables, meat, poultry, and fish can be had, which had to be fetched before from Calcutta, unless one chose to put up with the sorry commodities sold in Orcotty Bazar. A new hât has just been established near Peelkhana. Horogunge has a daily hât, where all commodities can be had. There are Bazars and hâts in Sulkea. There is a market at Moorgeehatta, held every Tuesday, where fowls are chiefly sold, altho' the sale of other necessaries is not restricted. There are hâts and Bazars scattered throughout the district. Liquor shops, Moodies shops, and sweetmeat shops are to be found all over the town and district, as well as shops for the sale of country cloth and English Cambric prints. Mahomedan and Hindoo broker's shops and cobbler's shops are chiefly confined to the Town.

Railway.

The East India Railway Company was projected in 1841, and went thro' on incubation of five years before an agreement was drawn up between the Railway Company and the East India Company in England. It had to overcome much opposition, and strenuous efforts had to be made for its establishment For some time it was not decided where the starting station should be located. Some wanted it in Cal-

cutta, others near Calcutta. At last in 1850 it was decided, amid the laments of a large section of the Calcutta community, that the opening *terminus* should be located in Howrah. Even then, there was another delay in commencing operations for fixing the site at Howrah. Eventually in 1850 Capt. Oake's property on the Howrah ghat was chosen, By the following year land had been acquired, houses removed, and buildings put up. In 1852 the rails commenced to be laid down, carriages built, and all requirements to run a train completed, and in 1853, amid the wonder and excitement of a gazing multitude, the iron horse puffed snorted away on a trial trip as far as Serampore, which had become a British possession only eight years ago. The cost of the *terminus* and its approaches amounted to Rs, 1,50,000.

The benefits the Railway has conferred are incalculable. It has opened up the trade and commerce of the country, brought distant barbarous places within the reach of civilization. It has improved the administration of justice, by enabling the superior authorities opportunities of easy access to far off tribunals hitherto unvisited. It has afforded bread to innumerable families. It has enabled the invalid change of air to sanitaria, in a short space of time, and with less expense. In short, people now wonder how they could so long do without a Railway. The material improvement of our little town may be said to date from the opening of the Railway. Houses have sprung up. Residents have increased. Society has received a tone hitherto unknown. The magnificent jetty on the river is one of the monuments of its success. The hackney carriage may be said to have come into use simultaneously with the Railway. Before this time the primitive inconvenient palkey of Ooriah bearers borne on the shoulders of four men, perhaps of unequal sizes, was the only conveyance which was to be seen in Howrah.

Other places of business.

After passing the Botanical gardens and Bishop's College, the traveller by the river will be attracted by a place called "Shalimar." This was the country, residence in 1815 A. D. of Sir John Royds, a

Judge of the late Supreme Court. One of the tenants following Sir John was the Sanscrit scholar Sutherland, the nephew of the celebrated Colebrooke. After him "Shalimar" passed into the hands of Mr. Richard Barwell the Commissioner of Alipore, who it is remeured kept here a harem in oriental style. The place was then purchased by Ranee Surnomoyee of Moorshedabad, of whose princely generosity we have heard lately so much. Ahmuty and Co, rented this place from the Ranee, and founded a ropery which is carried on still. They also had here a rum distillery.

Then we have Albion ghat, Albion Lodge, and Albion Mills. These were all built by that great man Jones who commenced building Bishop's College, but was cut off in 1821, before he finished his labors. He came out to this country in 1800, A. D. as a common mechanic, and fixed upon this spot as the scene of his labors. He mixed freely among his Native neighbours, and his intimacy with their habits and manners procured for him the title of Guru. He remained in this subordinate position up to 1810, A. D. and then was promoted to be a manufacturer, by the orders of the East India Company. In 1811, having finished building the three places spoken of above, he became the proprietor of a canvass manufactory, over which European supervision was bestowed for some time. The manufactory was then supervised by Native agency up to about 1850, and then collapsed. In 1811, Government required, for the expedition against Java, cartridge paper which could not be obtained any where. Jones came forward in this dilemma, and set up a small manufactory for this purpose, and supplied the want. After Jones died, an enterprising Parsee by the name of Rustomjee took up the place, and turned it into a house for dyeing clothes, and on its failure John Laurie, of the firm of Scott and Co, took it up, and converted it into a sugar factory; but owing to the equalization of duties, in England, on the west India and East India sugar under Robert Peel's free trade bill, the sugar house had to be closed. It was then taken up by Ahmuty and Co., who made it a rum factory, biscuit bakery, and flour mill. Aërated bread was for a short time tried, but owing to the heavy expense involved in the baking and kneading of flour the attempt was given up.

Close by are the iron works of Apear and Co. This firm in 1847 had an Engineering yard in Telkal ghat, where they worked till 1849, when a fire destroyed their workshops. They then removed to Seebpore, taking a lease of land from Murty Lall Seal, who had brought a portion of Guru Jones' lands. About three years ago, Apear and Co. bought up this land.

The next place we notice is the Phœnix Steam flour Mills. They were originally opened by Jessop and Co., of Calcutta, under the superintendence of Mr. R. S. Duncan, who became the proprietor in 1858. When Jessop and Co., established the firm, the Mills were located on the site of the old bridge of the Railway Co., near the Cutcherry house. When however the Railway Company took up the land in 1849, the Mills were removed to Seebpore. They had for some time the exclusive contract with the Commissariat Department for the supply of flour to Government The Mills are now being advertised for sale.

In connection with flour Mills, we must notice one in Seebpore which has now ceased to exist. When the bakery of W. L. Atkinson at Park Street was burnt down by fire, he came to Seebpore, and found a waste piece of land containing the ruins of an immense sugar factory. Here in 1859 he founded a flour Mill along with a bakery, which was sold to Ahmuty and Co., in 1866.

We then find what many years ago was a small sugar factory built by Mr. Scott On the collapse of the sugar trade, the house was turned into a factory for cast iron works. It passed out of Scott's hands in 1861, to that of C. J. Stevens, and from his in 1863 to that of Unsworth, who died a year after. Mc.Corkindale took it off in 1861 from the hands of Unsworth's widow The place goes by the name of Seotpore foundry. Mc.Corkindale does also the business of a Ship-Wright, Mechanical Engineer, and Contractor. The Seotpore foundry is close by the cotton and screw house of the Rushton brothers which has recently failed. Bordering on this are the Seebpore salt golahs, and Cowie's lands, where jute screws used to be worked. On the south of Seebpore there is a large brick field belonging to Mussulmans, who have held it from time immemorial.

There was a plot of ryotty land in Ramkristopore taken up by Stewart and Co., coach builders of Calcutta, for the purpose of building railway carriages in 1851. Here they opened also a branch of their calcutta coach establishment. Having completed the building of the railway carriages, they vacated the land, which remained waste till about a year and a half ago, when Simpson and Co., took it up, and established a large engineering yard which is in full work now.

G Knight and Co., opened an iron foundry for cast iron works in Ramkristopore in 1859, but owing to the inexperience of the proprietor, the firm ran into debt, and had to close business in 1865.

At Sathragachi, about two and a half years ago, an oil Mill was established, but the proprietor made a wrong calculation, and after two days of work had to close it. There it remains now, a monument of rash speculation!

A paper Mill was opened in 1854, by Mr C. F. Harcourt in Ramkristopore, where large quantities of sheathing packing, writing paper, and paste board were manufactured. In connection with the Mill there were water works. The business flourished for the short space of three years, and then had to be given up, owing to the importation of foreign papers at low prices, the scarcity of materials, and failure of the docks.

At Ramkristopore about a dozen years ago, a boat building yard was constructed by a firm of the name of Mookerjee Friend and Co., but in a few years had to be discontinued.

At Gholadangah there was about twenty years ago, a Manufactory for acids belonging to the Robertson brothers, which flourished for a few years, and then passed away.

We now come to Telkul ghat. About the year 1845 a Scotchman by the name of John Craig commenced doing iron castings on a very small scale with a pair of bellows. He worked at the forge himself, as a petty blacksmith, in a small shop at the Howrah ghat. To the castings he added little fittings. For three years he remained at this place, and then removed to Gholadangah, where he set up on

a larger scale, but his labors were cut short after a couple of years' and he was removed from this world The year before his death his brother Alexander opened a small factory for iron castings. The hand of death was however heavy on the Craig brothers. Alexander was compelled by ill-health to seek a change of air. His medical advisers ordered him to the Sand-heads. He left in 1851, never to return again. Within this short time he was enabled to leave to his widow nearly a lac of rupees. The business was then bought up by Hugh MacLardy, and named by him the "Vulcan foundry" which still exists under that name, though he is dead.

An employé of the "Vulcan foundry," a Mr. Nelson, had a factory for turning out iron castings in 1854 at Telkul ghat. In a short time owing to debts contracted by him, his business failed, and he had to go away in 1862.

The "Britania Yard and Brass and Iron foundry" at Telkul ghat was opened in 1856 by a co-employé of Nelson, a Mr. Price, under the designation of H. Price and Co., for doing ship-wrights' business. In 1859 iron castings were turned out, but like Nelson he ran into debt. The iron business had to be given up in 1861, and the ship-wrights in 1863.

One Issur Chunder Manjee established the "Indian Iron foundry" above the Howrah ghat in 1857, for the production of castings. Owing to Muty Lall Seal taking up the site of the foundry in 1861 for his own purposes, Issur Chunder had to break up his establishment, and remove to Telkul ghat in 1862, where he worked till 1863. He then gave up business, but the following year saw him with a foundry in his own village, Khooroot.. Here he is now carrying on business on a small scale.

In 1863 John Lindley had a house for the sale of ghooting lime, and all sorts of India rubber goods, but met with no success.

There is another place of business in Telkul ghat, which requires notice. The visitor to Howrah, if he goes towards our Strand road will observe a building in the shape of a tower, and if he enquires he will learn that it belongs to Burn and Co, of Calcutta, a firm of long standing. The tower was constructed in imitation of the

tower of Babel of old by Mr. Gray, who opened a branch of Burn and Co., at Telkul ghat in 1846. If our enquirer steps inside the premises, he will see a number of different faces on the first building to the left. This, he will learn, was also built by Mr. Gray as the nucleus of the large Engineering Yard now in existence. Mr. Gray called this establishment the "Babel foundry," from the fact of his employés speaking never so many different languages. The foundry now does castings in copper, iron, and brass, and Contractor's business. It has also a trade in bricks and tiles. Steam Saw Mills were only lately added.

A Capt. Thomson started in 1846, a steam ropery in the premises of the Calcutta Docking Co, which I am told, is not now in existence.

In Cullen place, Heero Lall Seal set up not many years ago the "Taragon Iron works and building yard" but could not work it very long.

In connection with the "Albion dock" and the works of the "East India dock," Petambur Mookerjee constructed an iron foundry shortly after those docks were established, but before their failure the foundry was closed.

A little to the north of Mackenzie's new dock, a man by the name of Shambhoo Chunder Pal erected in 1864 an immense rice golah, and gave the name of Chaboouputty ghat to the ghat leading to the river from the rice golah premises.

Mill wrights were to be found also in Howrah. There was one in 1852 at Sulkea belonging to Martin and Co. Goosery has also its commerce. The earliest is the rope walk and screw house, supposed to have been established about a century ago by the Stalkarts. A few years previous to 1845, there was a large sugar house and rum distillery on the site of which the Cotton Mills now stand. These Mills are now used for manufacturing mule twist from Indian cotton.

In 1845 a German firm which went by the name of Putz and Co., had a small rum distillery to the south of the present cotton mills. Rum was manufactured here for about a dozen years, and then collapsed.

There were besides these, another sugar mill and rum factory owned by Mr. Robinson, who had also cotton, jute, and gunny screws, but about ten years ago the whole business had to be closed.

A chemical laboratory for the manufacture of sulphuric and other acids belonging to Bathgate and Co., was also to be seen about this time. The laboratory was owned subsequently by David Waldie. The building is now occupied as a dwelling house.

Cotton was in the early days of British Administration in Howrah, an article which commanded a large trade, but the market becoming dull, the cotton godowns had to be shut up. We find so early as 1817 A. D. that one Mr. Brightman had a cotton screw, and one Mr. Hogue had some works of a similar character. With the revival, however, of the cotton trade, great many houses were built chiefly in the neighbourhood of Goosery and Sulkea.

Besides the cotton screw houses already incidentally noticed there was one at Seebpore, in 1862, belonging to Cohn Felman and Co., who used to press jute. The one at Goosery belongs to a Parsee gentleman. At Banda ghat we have two, one belonging to Bhugwan Chunder and Gobind Chunder Banerjea, and the other to Bissonath Chatterjea. There is also one in Sulkea, the property of a Parsee named Burjorjee Framjee. It is, however, comparitively of a recent date.

Anstruther and Co., about six months ago, opened a jute screw at the junction of Dobson's lane with Rosemerry lane formerly occupied in a similar manner by Mr. Hyde.

At Cullen place a jute screw was established about fifteen years ago, which is still working.

Besides the cotton screws of Colvin Cowie and Co., and Rashton brothers at Ramkristopore, there is one at Sathragachi.

We have had oil mills too in the town. In 1830 Jessop and Co., had one to the north of Gholadangah. There is one at Sathragachi. Of-course the primitive manner of pressing oil by means of the *bolod* (বলদ) and *ghance* (ঘাঁচি) is in vogue all through the district.

There is a large wood manufactory in the town near Seebpore.

Undertakers and sculptors have tried their living, but have met with no encouragement to settle.

There is an Engineering yard at Peelkhana, on the Grand Trunk Road belonging to Marilliar and Edwards, who do business as Civil Engineers and Contractors.

About thirty years ago, James Mackenzie owner of the dock known as "Mackenzie's dock", set up a newspaper called "John Bull." It was a daily, which was in existence for a very short time.

The Branch British Indian Association of Seebpore contemplated in 1859, editing English and Bengali Newspapers chiefly to promote the objects of the Association, but the idea was not carried out.

We lately saw the prospectus of an English bi-weekly newspaper, but whether the scheme has been matured or not we are not in a position to state.

A weekly newspaper to be called the "Howrah Herald" is on the *tapis*, and will very shortly make its appearance. The proprietors intend to issue it both in the English and Bengali languages. It is to be hoped that a generous support will be given to the project.

Howrah has had three printing presses. The one at Bishop's College is the oldest. It is at present doing no work. The second one belongs to the East India Railway Co., and executes all printing required by them. The third is the Municipal press which was set on foot only the other day. Besides doing the printing of the Municipal office, it undertakes also job work.

The proprietors of the "Howrah Herald" have in contemplation the establishment of a press in connection with that journal, and intend to make it a press for executing job work and printing books.

There are several coal depôts along the Telkul ghat, now falling within the premises of the Railway Co. Beyond this range on the north we have had the "Searsole and Jameary coal depôt."

Howrah can also boast of having had artists. In 1824, a

Mr E L. Bullion was Miniature painter. In 1864 Soliague and Co. were painters, carvers, guilders, and general decorators.

Tudor and Co., set up an ice house, about twelve years ago, near the "Commercial dock" at Golabaree. It is now partly occupied as a jute godown.

In addition to all these there are hotels, billiard room keepers, boat builders, commission agents, boarding and lodging house keepers, book sellers, and cabinet ware house keepers in the town. There are also Native masons, carpenters, brick burners, tailors, and petty traders in all sorts of commodities not only in the town, but all over the district.

In Ampta about 1840 there was a small paper factory for manufacturing brown paper, used largely in days gone by in Government offices. The paper turned out was the produce of manual labor, and was worked exclusively by Mussulmans. I have not been able to ascertain whether it is now in existence or not. The probabilities are that, the manufactory has been given up, owing to the competition going on. Ampta also produces sand.

Agriculture.

Agriculture here is on the same footing as in other districts. Crops of paddy here are of the same description as elsewhere, and yield the same profit. Other crops are also of the same quality as in other places.

VII. Miscellaneous.

Public health.

To speak comparatively, Howrah has all along enjoyed an immunity from the prevailing diseases of Calcutta and the surrounding districts. There have been, however, sporadic cases of cholera, and occasional outbreaks of fever, but these fevers have never grown into epedemics or endemics, as has been the case for the last few years in Hooghly and Burdwan. Small pox has also now and then made its appearance. Although inoculation is practised, there have not been any large number of fatal results. It is to be hoped that, before long, the regulation

of its practice by a legislative enactment will ensure the safety of the lives of those who are subjected to the process. Vaccination has however protected the lives of many, and is carried on both in the town and district by vaccinators of the Metropolitan circle.

The Municipal conservancy arrangements have also done much towards the improvement of the health of the people within the town. There is no regular drainage, but a movement is on the *qui-vive* to lay down superficial drains. The night soil is carried away at night, and buried in trenches. Latrines are however much wanted, though as stated elsewhere, there are ten in existence. The rainfall on the whole has generally been attended with beneficial results as regards agriculture, though the past season must be pronounced an exceptional one. In the town itself, there are no swamps with malarious exhalations and pestiferous odours The roads chiefly in the European quarters are kept pretty clean. People living at the distance of a couple of miles from the town proper, complain of the state of their roads and tanks, which are sometimes overgrown with weed and moss. The remedy is however in their own hands. It is true the payment of municipal taxes leads them to expect the Municipality to look after them, but saddled as the Municipality is with heavy work, the people can if they choose clean these tanks, and when cleaned keep them so, by not using the tank for every purpose. I have seen a man bearing away from the same spot, a pitcher of water for culinary and drinking purposes, where another is bathing with a body besmeared with mustard oil. The tanks in the town proper are however kept clean.

There are a number of people of both sexes who though not suffering from the effects of diseases of the organic system, still labor under the most loathsome and foulest of diseases, engendered by the unlawful indulgence of their passions and appetites To restore health to these self-made victims, the contagious disease Act was first introduced into England, and subsequently into Calcutta, but its unsatisfactory working across the river has led to the postponement of its introduction here. Opinion is divided as to the expedien-

cy of such a legislative enactment, some considering that the Act holds out a premium to vice, whilist others urge the improvement it makes on the public health and morals, on the same principle on which a burnt child is said to dread fire. Be that as it may, it is sufficient for us to know that, unless it be otherwise decided, probably some time during the year, Lock hospitals will be found in full operation in Howrah.

Wild beasts and venomous snakes.

There is not much mortality from the ravages of wild beasts. These animals have not been heard of in the town since the clearing of the jungles. A few are to be found in the interior. The number of deaths however resulting from the bites of venomous snakes is said to be considerable, but it is a question whether many of the deaths reported by the Police as resulting from snake bites, are not traceable to other causes. May it not be, that often a death encompassed by violent means is summarily disposed of as the effect of a snake bite.

Visitations or Acts of God.

Visitations or Acts of God as they are called are not unknown to Howrah. I shall briefly enumerate such as have been severeley felt in our town.

The year 1737 A. D. witnessed a severe earthquake and inundation causing heavy loss to the poor, and indeed it seems a question whether wells and trees were not swallowed up. The inundation was accompanied by a severe hurricane which sent up the waves of the river higher by some feet than the cyclone wave of 1864.

In 1751 A. D. the price of all staple articles of food sold at almost famine prices causing great distress among the people, especially among the poorer classes.

A severe famine however visited Bengal in 1770 A. D. and made itself acutely felt in Howrah. The corpses thrown in the river made the fish poisonous, and people were brought to such a pass that they were only too glad to feed on human flesh.

In 1795 A. D. there was a severe squall attended with hail stones causing very great damage. The extraordinary large size of the stones caused no small wonder among the poor villagers whose huts

were penetrated through by the stones, causing many deaths. The size of the stones is said to be as large as that of an orange.

Seventeen years after, or in 1812 A. D. Howrah was convulsed with a terrible earth-quake. There was a mighty rumbling noise terminating with a loud report, louder it is alleged than the report of the blowing up of a mine. Quick as lightning houses, wells, and trees are said to have disappeared underground.

In 1823 we had a severe flood caused by the breaking of the embankments of the Damoodah. Beasts of burden, birds, and human beings were carried away by the rushing torrent, and when the flood receded, the deposit left by the waters engendered a pestilence which also depopulated the station.

For the next ten years there is nothing worth recording, but in 1833 there was a terrific gale causing an inundation of the sea. The whole country was flooded, the rice crops swamped, and fever and ague followed.

Two years later, there was a great fire supposed to have been the work of an incendiary. A high wind prevailing at the time caused the fire to burn in all directions. The buildings of the salt golahs which were opposite the present buildings took fire, and were burnt down. For almost a whole day the fire is said to have raged. In connection with this an old gentleman who is not now living told me an anecdote, which from its being authenticated, deserves to be mentioned here. The conflagration and its consequent ravages were reported to Government, whereupon enquiries were made thro' the Executive and Police officers of the district. The enquiry lasted for six months, at the end of which final orders were passed by Government. The order was prefaced in words to the effect that, "if the fire had not died out, immediate steps should be taken to put it out."

In 1840 there was a complete failure of the paddy crops, and a mortality among the cattle, causing extreme distress to the population. They had hardly recovered from this heavy blow in 1845, when a severe storm accompanied by an equally severe inundation threw them back again. This inundation served however

an useful purpose, inasmuch as it brought out the masts of a ship which had remained buried in what was supposed to have been the bed of the old Bhagiruthee. Of course the distress among the people caused by the inundation in the shape of scarcity of food, and mortality from subsequent sickness, was fearful.

In 1852 there was a severe storm which was very unfortunate for the kites and crows. Numbers of them were killed by this visitation.

In 1857 we have to record another earthquake which tho' not so terrible in its effects as that of 1812 was still disastrous. The front of the Roman Catholic Church was so rent that it was found necessary to alter the frontage. The waters of a tank near that church were found, like the waters of the Red Sea of old, rolled on one of its banks leaving its bed quite dry, the next shock sent the waters rolling back again.

We have only to call to recollection the cyclones of 1864 and 1869. The effects of these two storms are within the memory of many, and require no detailed mention, but it would give an idea of the severe calamity caused by the cyclone of 1864 were we to mention that in the district of Howrah 1,978 persons were killed, and 12,762 heads of cattle destroyed.

The effect of the famine of Orissa in 1866 was also felt here, but not to a very great extent.

As mentioned elsewhere that great scourge cholera, or other pestilential diseases have not committed any such ravages as to warrant their being considered as visitations.

It has been given to me as a rumour, to which as much credit as is worth may be allowed. It is alleged that about a century and a half ago, the bed of the river Hooghly during an ebb tide about noon had been left completley dry, by the receding of its waters to the sea, and that many families became rich by picking up valuable jewels and ornaments. This strange phenomenon is said to have lasted for a full ebb tide. The waters returned with the following flood tide engulfing many, whose miserly pro-

pensities did not allow them to leave in time before the rushing torrent came on with headlong pace.

Proofs of damages caused by earthquakes.

In 1859 a tank was dug in a village called Kasoondee two miles to the south west of the Cutcherry, where under twenty feet of ground was found the remains of the root of a Jack tree.

During the latter part of 1869, and beginning of 1870, Omerto Lall Chuckerbutty a Zemindar in Battra caused the excavation of a tank, and found, at a depth of fifteen feet, a well in a state of ruin, and many plants and trees in a state of decomposition.

These two instances, and no doubt many more could be elicited by a more searching enquiry than I can now command for want of leisure, doubtless corroborate the fact that earthquakes of a violent character recorded elsewhere had taken place in days gone by, swallowing up houses, trees, and wells thereby causing distress and perplexity, especially to the poor who in all calamities are the greatest sufferers.

Burial Grounds.

There are four burial grounds in Howrah.

The oldest cemetry is what is known as the Howrah Burial Ground. It is said to have been originally attached to the Military Orphan Asylum, and this statement would seem to be borne out by the fact that there was no other ground for burying the dead of the upper and lower orphan schools which were located here from 1785, to 1815, A. D., and from the fact that the premises of the school extended from Telkul ghat to Howrah ghat. As in those early days the laws of sanitation were not much attended to, it is no wonder to find the Burial Ground in such close proximity to the school building. The number of interments being numerous, the Burial Ground was extended in 1846, and again in 1856. A proposal was made in 1856, for a new Burial Ground and renewed in 1860. In 1865, a new burial ground was opened in North Batrah in the western outskirts of the Municipal town. The approach to it during the rains is, I am told, simply disgraceful.

In the old Burial Ground the oldest inscription is dated 1791, A. D. The lapse of time has erased the inscriptions from many of the tombs, and the Burial Ground now presents an aspect of ruin painful to behold. A few walks are now being made in it. The latest inscription that came under my observation was one of 1865.

The following is a specimen of one of the inscriptions to be found there.

"Sacred to the Memory of Helena Alicia
The infant daughter of Mr. and Mrs. J. H. Bockmann
Died on 23rd October 1846
Aged 4 months and 9 days.

Ever going to her bed,
At her little feet and head,
Looks her mother, laden sho,
With her burdened mystery,
Still with tears of wonder weeping,
O'er the mystic infant sleeping.
She's her child, but He's her Lord,
Oh! the blessed, blessed word."

The Roman Catholic community used the old Howrah Burial Ground as long as that cemetery was not closed, though no special part of it was set apart for their use by any order of Government; but on the opening of the new cemetery Sir Cecil Beadon, K. C. S. I. Lieutenant Governor of Bengal, at the instance of the Roman Catholic clergyman, ordered the setting aside of a separate portion for the use of the Roman Catholic community. A broad pathway devides their portion from the rest of the ground.

The Burial ground at Sulkea belongs to the Baptist community. Of eleven inscriptions of the oldest dates the first is in July 1862, and is raised to the memory of a child of three years, the daughter of George Chione of Sulkea. The eleventh or last bears date 19th October 1841, and singularly enough is inscribed over the remains of a child of three years, the son of C. W. Bastard of Sulkea. The most curious inscription is the one dated April 1834. It runs thus,

"To the memory of Mary Joonna Allen
died 1st April 1834, aged 29 years.

A loving wife, a mother dear;
A friend beloved, lies buried here,
Who suddenly was snatched away,
And buried in this cold bed of clay.

The loss is much regretted by her husband."

The Baptists still use this cemetery, and a provision has been made for them in the new Burial ground.

Bishop's College has a cemetery attached to it at the entrance of the College premises from the Howrah side. The oldest inscription is dated March 1826, and like the oldest one at Sulkea is raised to the memory of an infant of the Revd. Charles Craven second professor of the College.

There are a few inscriptions of old date in the Botanical gardens, of which we have spoken in our notice of the gardens.

The Mahomedan cemetery is at Sulkea, although it is a well known fact the Mussulman community bury their dead at such places as suit their convenience; hence tombs of the followers of Islam are to be found scattered all over. At Tandel Bagan there seems to have been buried the dead of the Tandel family. I cannot pass over here a very racy tale, told me by a respectable old Hindoo gentleman, of one of the ancestors of the Tandels. It appears that Tariney Mohon the eldest son of Radha Mohon Banerjea, when coming over to his boittokkhana (বৈঠকখানা) in Church road, was offended by Bussir Tundel celebrated for his pugnacious nature. Lattials (লাঠিয়াল) on both sides wielded their lattees freely, and after a while Bussir was carried away as a trophy of the fight by the Banerjea party, and kept in close confinement in Tariney's house, under the supervision of a strong and strict guard. This happened in the evening, and on the morning the father of the gentleman who told me the story went to plead for the release of Bussir. As soon as this gentleman came near Bussir, Bussir turned round to him and said "ও গো মোরে দেখায় দাও কোন হালা বড় বাবু তার গালে একটা কামড় দিবাম" (show me which *shala* is the eldest Baboo that I may but have a single bite of his cheek.)

The Hindoos of course burn their dead, the burning ghats being at Sulkea and Ramkristopore. Cinerators were introduced by the Municipality at these ghats at a heavy cost, but are lying useless.

There are no cemeteries here belonging to the Jewish, Armenian, Greek, or Parsee communities.

VIII. Bali.

Six miles from Howrah on the north is situate the village of Bali, which requires a separate notice. At this distance of time it is impracticable to trace how the village got its name. The popular belief is that, the river in the process of silting deposited a very large heap of sand (বালি,) the gradual accummulation of years; hence when it came to be inhabited it got the name of Bali from the first settlers. The village is mentioned in the Bengali poem of Kabikunkun which is now upwards of three hundred years old. Bali has always been the seat of ancient and respectable Rari Brahminical families, second only to Krishnagur. It has always given a tone to the proceedings of Native Society. Long before printing was introduced, the Brahmins who were called Acharjeas or astronomers and astrologers used to issue almanacs superior to those of England in the days of Partridge and More. These almanacs vied in authority with those issued at Nuddea, and it has always been a difficulty to decide in favor of the one to the detriment of the other. The importance of these almanacs have of late years declined A popular story still fresh in the memories of the people will at once show the high estimation in which these Acharjeas were held. It is said that one of them, a very accurate calculator of the signs in the heavens, about three hundred years ago, became blind of one eye. His blindness is said to have been caused by his meeting, whilst proceeding to bathe one morning in the river, the planet Saturn or Sani (শনি). The planet is said to have accosted

him in the disguise of an old Brahmin, and asked him where the planet Saturn was at the time, and was told that he was on earth. Question followed question, to all of which satisfactory answers were given. The disguised old Brahmin finally enquired after the exact locality of the planet at the time. The reply given to him was almost identical with the language of Nathan to David of Jewish history. The enquirer was perfectly satisfied of the almost superhuman powers of the Acharjeas of Bali, but the price which had to be paid for a mortal holding converse with such a mighty being as Sani was the loss of one eye of the Acharjea.

We have already noticed that a branch of the Sharafooly Zemindar is seated at Bali. We have now to notice that during the Mahomedan Government the Canoongoe Rajahs of Burdwan lived in Bali. These Rajahs were a kind of revenue officers. Stricty speaking, they were Pergunnah Accountants, whose duties consisted chiefly in recording all circumstances which fell within their jurisdiction, appertaining to the Police and land revenue of the country. They had to keep registers showing the value, tenure, extent, and transfer of lands, besides assisting in their measurement and survey. They were also the expounders of law and local practices. They were paid by grants of rent-free lands and other perquisites Their office was abolished in 1793 A. D. That these Rajahs had much to do at Bali is patent from the fact that, in digging tanks at different times near the bridge over the Bali khall, the remains of the pinnaces used by these have been discovered in a state of decay.

Bali was notorious at the beginning of the present century as a hot-bed of thieves, and receivers of stolen property, and dacoits who infested the river. With the introduction however of English commerce, the village began to lose its infamous character, and the opening of a Railway station in 1853 tended still more to make it a respectable village.

In 1835 it had a sugar factory founded by Bagshaw and Co., which half a dozen of years after passed into the hands of Samuel Guppy, a Bristol Merchant, who arrived with 2,100 Sovereigns

as an adventurer. He entered into the service of Bagshaw and Co, at first, and in a short time became sole proprietor. He worked the factory up to 1847 which he improved considerably, by the introduction of scientific principles for the manufacture of rum and sugar. Owing to the free duty on all exportations of sugar to England he failed, notwithstanding that the sugar manufactured there had monopolized the European market in Calcutta. The factory was then bought up by a Mr. Heyworth who worked it till 1861. The Borneo Co. then purchased the factory which they turned into a paper mill, now called the "Royal Paper Mills." In 1839 other sugar manufactories were built on the southern bank of Bali, and in 1845 there was not a single place above twenty miles of Calcutta where greater bustle and activity could meet the traveller's eye. Shortly after this year every sugar factory collapsed.

Besides the Sanscrit toles of ancient date, Bali has English schools on a large scale for the education of boys. It requires however a few girls' schools.

Naturally enough Bali has a number of temples. Two of these on the north of the village immediately adjoining the bridge, although small ones, are of very singular architecture. One of these two is a Bhuddist temple of Parisnath, built about twenty eight years ago. I understand it possesses a number of obscene figures inside, and hence the proprietor has forbidden its being thrown open to the public.

Bali is indebted for its road running up to Hurdwar to the enlightened spirit of Aholya Baie, the Mahratta widow queen, who only passed away from us about seventy-five years ago. The road is said to have been constructed in the year 1770 A. D. in deference to the wishes of travellers proceeding from Calcutta to her territories. To those who hold that, the intellectual powers of women are not on a par with those of men, to those who hold female virtue a myth, to those who are averse to giving liberty to our females, the life of Aholya Baie is a sufficient contradiction; and it is for them I am tempted to quote Malcolm's summary of this extraordinary woman's character. "A female without vanity, a bigot with-

out intolerance; a mind imbued with the deepest superstition, yet receiving no impressions except what promoted the happiness of those under its influence; a being exercising in the most active and able manner despotic power, not merely with sincere humility, but under the severest moral restraint that a strict conscience could impose on human action; and all this combined with the greatest indulgence for the weakness and faults of others."

The khall at Bali is a natural one. The anchorage at its mouth and a little further up is well adapted to afford safety to country vessels of heavy build riding the stream. Over this khall in 1844 a bridge was constructed by local subscriptions, and contributions from the Ferry fund committees of Hooghly and 24 Pergunnahs. The bridge was on Dredge's principle, *i. e.* it had tension in the suspending line. A line of chains and auxiliaries, and a horizontal position was compressed, and a rigidity allowed. In 1845 the bridge broke down, the cause of which Major Goodwyn attributed solely to a deviation from the right principle during the process of silting up. To quote his words. "It was an error caused by anxiety to remedy an accident, and not from any fault in the principle or want of strength in the combination of the parts." The bridge was rebuilt by Major Goodwyn on the principle of the taper chain tension, and has been in existence ever since, a monument of the "most magnificent and boldest bridge in Bengal."

FINIS

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